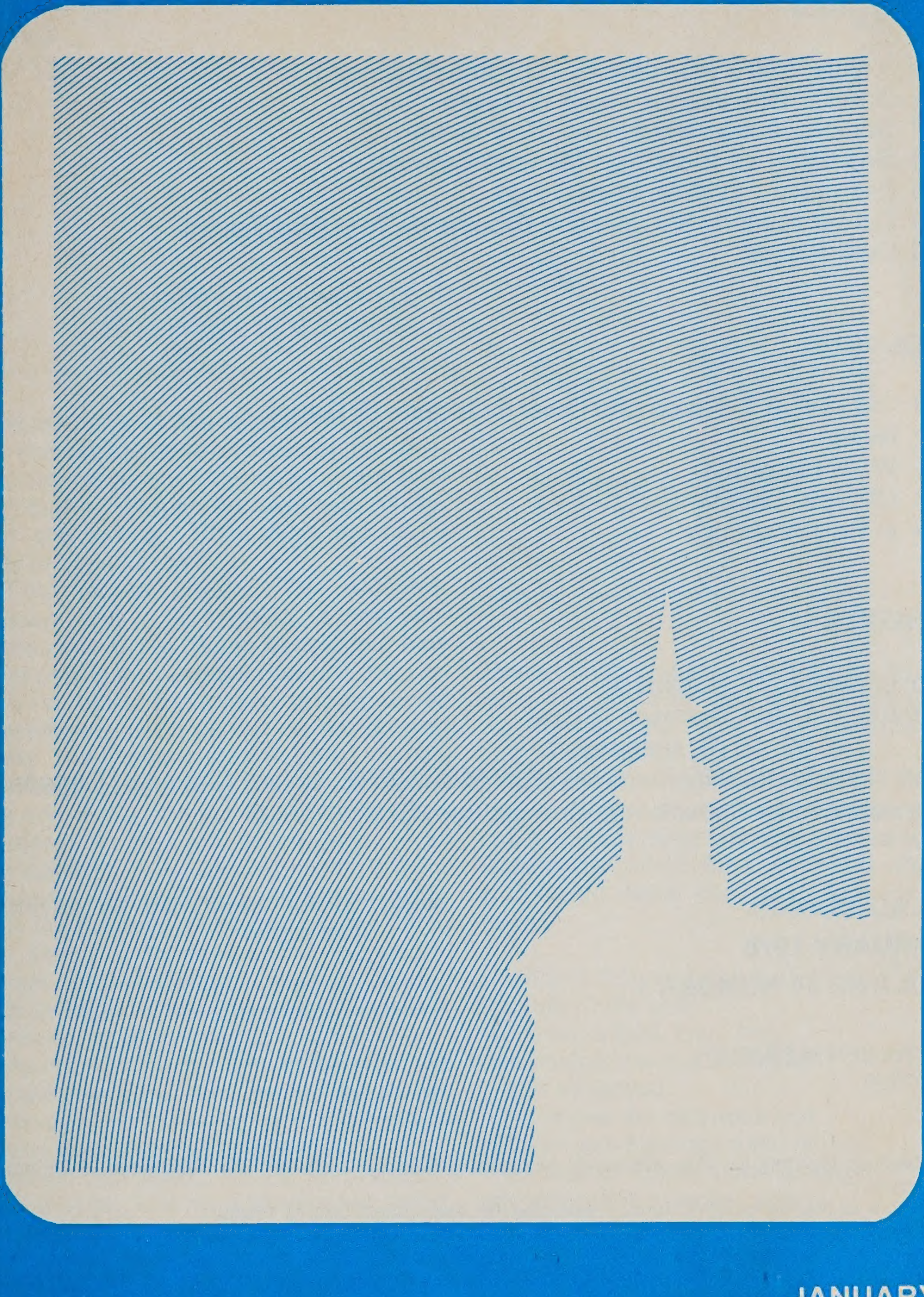

JANUARY 1978

GLAD TIDINGS

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KATHLEEN HUMMELEN
EDITOR

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A New Year's Message

by CHRISTINA NEWSTEAD
PRESIDENT, W.M.S. (W.D.)

As we come to "the gate of the year", we are inclined to pause and lean on the gate, realizing what has happened in the past and looking through the gate with hesitation and asking, "What does the future hold in store for me?"

Time moves onward. The old year passes, and in a moment, a new one comes into being. Some people feel they exist only in the gateway between the past and the future. The present is regarded as meaningless because it is always slipping away. The Christian finds in Christ not only the alpha of beginning and the omega of the end, but a companionship in the living present with the Lord, Jesus Christ. In all our activities of life, each moment can be a present experience of Christ's presence.

In the gateway of the present the Christian stands at the threshold of new experiences and challenges, looking forward with courage to new channels of devotion, service and discipleship.

As we stand at the gate of the unknown we are aware that the road has not always been easy and the new year will bring its frustrations, trials and problems.

As we look ahead, we will be confronted with choices, and as decisions are made, may we be conscious of the guiding, strengthening presence of Christ, confident that His will may be done. The greatest decision of all is entrusting one's life to Jesus Christ, in faith, that 1978 will be an adventure with Him, and we may say with the Apostle Paul; "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 38,39.

I said to a man who stood at
the gate of the year
"Give me a light, that I may
tread safely into the unknown,"
and he replied
"Go out into the darkness and
put your hand into the hand of God,
That shall be to you better than light,
and safer than a known way."

M. Louise Haskins.
Quoted by His Majesty
King George VI
Christmas 1939

The following article appeared in a recent issue of ACTION, a publication of the Canadian International Development Agency.

JOBAT:

Charting the Road to Health

It's a long jeep ride from Indore airport to the village of Jobat in central India. Though just 110 miles, it takes the same time as driving from Ottawa to Toronto—and seems much longer. The road is filled with potholes. As the day wears on, the dry, hot air seems to suck the moisture from your pores. Red dust encrusts your throat and nostrils. Breathing becomes uncomfortable. Yet this is only spring; the baking heat of June is still to come. Only after that will monsoons bring water to the land and relief to the people.

A village health worker demonstrates the degree of malnutrition in one family, as charted on this road to health card.

It's five in the morning as you start off and already carts are moving goods to the market. Villagers and farm workers are getting ready to go to the fields with first light. Women stir dahl (cooked lentils) for breakfast. Dahl is the people's food in India, often served for breakfast and dinner. Sometimes, in the dry season, there isn't even dahl.

Closer to the villages, smells of burning firewood and open sewers mingle and permeate the air. In the early morning chill, men, women and children pull cotton clothes about them and huddle closer to small roadside fires for warmth. Women carry firewood on their heads, or pat dung and straw cakes to dry for fuel. Along the road, people are walking, always walking.

In 1889, before this road existed, John Buchanan, a Presbyterian missionary doctor, found his way by donkey to Amkhut, a Shangri-la of lush mountain beauty, not far from Jobat. There he built a home for himself and started treating local people.

So began a Presbyterian-funded health program which is still partly funded by the

Presbyterian Church of Canada, with a matching grant from CIDA.

Welcoming us outside the Jobat hospital are two Canadian nursing sisters, dressed in saris—Doreen Morrison of Hamilton, and Ida White of Goderich, Ontario. Director of the community health program, Ida White is a cheerful, energetic woman, obviously efficient and in command of the situation. This has been her home for the past 25 years.

Ida lives and breathes this community health program, and the next morning she paces impatiently, waiting for us to be ready, because "there is so much to show you."

A half hour's drive off the highway over a cattle trail brings us to one of 12 villages the scheme will serve at the end of a three-year program. After two years, eight villages have been surveyed by village health workers, recruited from within each village, who also teach nutrition and ensure early treatment. Nurses pay a monthly visit to each village. Eight thousand people are covered by the health scheme.

Even after getting out of the jeep, we trek for half an hour and ford a stream to reach the Bihl village. Ida doesn't stand on ceremony; with the purposefulness of someone who knows what she's doing, she hikes up her sari and leads the way across the stream.

"Ahdivasis" Have a Special Status In India

The Bihls stand shyly outside their houses, slightly intimidated by this influx of visitors. The population of Jobat and District is 700,000; 500,000 of whom belong to a tribal group know as Bihls and Bihlalahs. Tribals or "Ahdivasis" have a special status in India, existing outside the caste system. This village has 1,500 inhabitants.

Bihls are gentle people who hunt with bows and arrows and live off agriculture and fishing. The more "prosperous" wear what little wealth they have in silver around their ankles and wrists. Like North American Indians, they believe in the sun, moon and elements and worship their ancestors.

Village health workers use pictoral "flash cards" to explain the cause of diseases which afflict the Bihls—sore eyes, worms, malnutrition, scabies and tuberculosis. Nurses provide immunization shots and check out cases identified by village workers.

The health workers are elected by the village and often are the traditional village "dais" or nurse. After a ten-week training course, they can cater to basic needs, teach nutrition and act as midwives. Each is paid 36 rupees ($4) a month. Until the health program came, many Bihl babies died of tetanus within an hour of birth because the umbilical cord had been severed with a rusty scythe or arrowhead.

Through the health workers, they learn to use public toilets so that worms don't spread throughout the soil during the hot summers and monsoons. Villagers are taught to boil water for drinking, as well as how to combine foods for a balanced, nutritious diet. Because the village workers are from the villages, it is easier to establish trust.

Nurses, too, often come from Bihl families, trained and educated at the hospital. The school of nursing at Jobat Christian Hospital offers a four-year training program. Like the 100-bed hospital it adjoins, the clean, white-washed nursing school is simple and functional, based on a World Health Organization design.

At many nursing schools, graduates leave for more lucrative jobs in cities or other countries, but all graduates of the Jobat school are currently working in rural areas of India, with local graduates given first choice for jobs at the Jobat hospital. In fact, 21 out of 32 nurses, including the director of nursing, grew up in the area.

Often Cases Came Too Late For Cure

Village workers keep track of social and physical conditions of families in their areas by charting them on "road to health" cards. According to Ida White, the main reason the community health program began was that cases of tuberculosis and malnutrition came to the hospital at an advanced stage, often when it was too late to cure them. This pointed up the need for a preventive approach and early diagnosis.

It's unusual for strangers to be invited into a Bihl home, but today we are accorded that rare glimpse. A thick thorn fence to keep robbers out surrounds the small neatly-swept yard, where a few emaciated chickens and a goat are tied. The harvest is kept beehive-style in a treetop so that rats can't reach it.

It's a modest one-room house of whitewashed mud and bamboo, with a red tiled roof. Inside, valuables are kept on a loft and the grain, used for making flatbreads called chapatis, is kept in a barrel on the floor.

Madhu lies on a woven jute cot, a thin blanket covering him. He is 32 years old, and has tuberculosis. Pointing to the barrel, he explains with quiet dignity that his wife and three small children won't have enough to eat soon. "But what can I do?" he asks, "I'm too sick to harvest my crop."

The nurse explains to his wife that Madhu will have to come to the hospital—an ambulance will pick him up that afternoon. It may be too late already to help him, but they'll try.

Hospital director Dr. S. Daniel grew up in Jobat, and was educated locally. He regulates charges for medical treatment according to ability to pay, so that wealthier farmers in effect subsidize families too poor to pay. No one is turned away.

The hospital comprises a tuberculosis ward, surgery, pediatrics ward, outpatients' clinic and dispensery.

In nearby Mendha three primary health centres, also partly funded by the Presbyterian Church of Canada, administer a similar community health program, with a matching grant from CIDA. Because of high-quality prenatal care by community health workers, there have been no serious emergency maternity cases there. Children are fed a nourishing meal every day at the main health centre, as they are at Jobat school.

People Are Living Longer; Children Are Getting An Education

In the 25 years since she came to Jobat and Mendha, Ida White has seen some important changes; people are living longer, the road system is better, transportation and electricity have come and children are getting an education. But while these health programs are doing their best to alleviate the afflictions of the poor, health problems are only symptomatic.

The real problem is economic. How to get money to irrigate the fields and buy seeds and fertilizer. How to pay off debts accumulated when there is little food and less money and only the moneylender to turn to during the dry season. Two crops would allow the farmers to manage by themselves the year round. Jobat's location on India's Deccan plateau means there are months without rain, making irrigation a necessity for cultivation of two crops.

Recently, village elders formed the Jobat Voluntary Service and Development Society to take the initiative in finding capital for a small lift irrigation project (an ancient method where water is lifted in a scoop and runs down a duct like a see-saw into the field). Perhaps, with help, they can make a start on attacking their basic economic problem. India's problems are immense, but so is the fortitude of her people.●

SENIORS

action needed

by Olive Grant

Recently a number of congregations throughout The Presbyterian Church in Canada were asked to complete and return a short questionnaire regarding their programmes for senior adults. One hundred and thirty-two such questionnaires were mailed out to Clerks of Session, and the congregations were chosen according to their membership. The response was not over-whelming. Forty-eight replies were received, and of these twenty-seven reported that they had no committee to plan for seniors in the congregation and the area, and twenty-one advised of some action, but not necessarily a committee.

Looking over the replies it is disconcerting to find that in a congregation with 80% of its members over retirement age, there is no committee or persons responsible for programmes for these "seniors". Just think about this for a moment. Are all these older people—and many of them must be more than sixty-five—able to do their own shopping? If they still are fortunate enough to live in their own houses, can they do small repairs, shovel snow, cut grass? Are they able to prepare their own meals? Are they completely without worries—financial or otherwise—or problems of any kind? Are they carefree and enjoying life? Is their sight good enough that they can see to read God's Word? If the answer to even one of these questions is "No", there is a need, an area of concern.

Although 'Meals-on-Wheels' or its equivalent is a very wide-spread service to shut-ins all across Canada, only two congregations reported activity in this regard. Surely Presbyterians co-operate! This is a wonderful service for those who cannot prepare a hot meal for themselves, either on a permanent basis, or temporarily during illness.

Cassettes are used in today's world by business and education as well as in many other fields, but is the church lagging behind in this regard? The possibilities are endless, but this service was mentioned by only a few, with one report adding that the minister included a personal message on each cassette. Many people either own or can borrow tape recorders today. Church organizations can purchase them with cash register tapes of one of the large super-markets. This is an opportunity for women's groups to be of service to the congregation and to the shut-ins,—save those tapes! One large city congregation—not Presbyterian—tapes the Sunday services and lends them, along with a recorder, if needed, to shut-ins. The tapes can also be purchased, so that others may enjoy the service all over again in their own homes. A member of the congregation who is involved in this programme said "This is a wonderful and very wide-spread ministry".

Nine congregations reported providing transportation to church services. Miss Hope Holmested, Chairman, Ontario Advisory Council on Senior Citizens, says that requests for transportation to church services are at the head of the list—seniors want to go to church. We must not forget, however, that there are other needs for transport. There are doctor and dental appointments, shopping, a visit to a dear friend who is ill—and what about an afternoon movie?

If you do not participate in a 'meals-on-wheels' programme, perhaps you might consider a weekly luncheon, the primary purpose being to provide a hot meal once a week for seniors living alone. It is also a chance for a 'get-together', as anyone in the congregation or community is welcome, but the bulk of the work of preparation is done by those over retirement age. Fortunately, there are always those of a much younger age present. One congregation takes part with other area churches in an 8-week workshop on caring, emphasizing care for sick, shut-ins, aged folk and the recently bereaved. During the summers of 1976-77 the same group of churches held five-day seniors' vacation schools.

Ninety-one members in a small congregation, with only two over retirement age, co-operating with other denominations and the Council of the small town, helped provide wonderful accommodation for seniors. The first project was a lovely new apartment building with thirty apartments; the second, a new drop-in centre. This is in a small town of approximately 6,500 residents. It shows what can be done when everyone pulls (or pushes) together.

One congregation reported that it has a committee, the Session's Mission and Outreach Committee. They arrange weekly fellowship and activity meetings in conjunction with neighbouring churches; encourage and assist members of the congregation to participate in 'meals-on-wheels' and similar programmes. Regular visits are made by individuals and groups to nursing homes, shut-ins. They also participate in affairs of a Presbyterian Senior Citizens Retirement Residence, where three members of the congregation are on the Board. Another residence was about to be opened at the time of answering the questionnaire, and a congregational drive to raise funds for furnishings was being organized.

There are those who feel that seniors should not be a special group, and that efforts should go toward integrating them with the congregational activities. Excellent—this is the right idea. Care should be taken, however, to make sure that they are all physically able to participate. There are not many congregations that have no shut-ins. If there is a group of active people in the 65+ age bracket, they are the ones who should be giving assistance and help to those who cannot be active. They face at least some of the same problems.

From western Canada came the report of a long-range planning committee probing into the possibility of building a Senior Citizens Housing Complex. In this connection, there are some important aspects to be considered. First, the cost to the resident. Some homes for seniors, where everything is provided, are being faced with empty rooms. It should be remembered that many, many people cannot pay $420 to $500 a month, even if it does include food, a certain amount of care if ill, and hospitalization fee. (The Home in question is in Ontario). About 50% of Canada's seniors are living below the poverty line, with the percentage varying in different provinces.

Second, the size of the apartment. Small bed-sitting rooms, with a mere slice of a kitchenette and a bath can be very difficult to accept. A young minister, visiting a member of the congregation in such an apartment, said that although he had never suffered from claustrophobia, he almost ran from the building because of a dreadful sense of being closed in.

But we have been thinking of the physical needs, and they represent only one side of the picture. From more than one source came the suggestion that as the Town Council and service clubs were active, anything the church might do would be a duplication! Seniors face many problems apart from monetary ones: they cannot be as physically active as formerly, they are lonely, as time goes on they lose many of their relatives and friends, they often face serious illness, to say nothing of many fears. A twenty-four hour telephone answering service can help, particularly in the case of depression and loneliness. If a senior cannot see to read the Word of God for his or herself, this can be done over the telephone if visits cannot be arranged.

These are only a few suggestions; you may have many more—but do begin! Remember, He said, 'A cup of cold water given in My Name'.●

Moments to Pocket

"Surprise! Surprise Mummy!" From under her T-shirt, she dispenses spring's first dandelion. But it is wilted and crumpled; her mouth quivers, her eyes widen and wince. She realizes her special surprise has become somewhat shop-worn. Her face searches mine. "That's O.K. . . . isn't it Mummy?"

"It's more than O.K. dear child of mine. You have given to me, a moment to pocket."

The neighborhood harbors a hush. Only a bee buzzes beneath the hot sun. The cement step is warm. The familiar aroma of coffee drifts from my mug. It is a refreshing pause in a busy day. It is a moment to pocket.

The world is white, so white and clean. No streets, or sidewalks, or mortals' markings show. Snow diamonds dance soundlessly below the silent street lights. I hold my breath and my shovel lest I disturb this snowy splendor. It is a moment to pocket.

There are moments everyday to pocket. They're fleeting, but they are yours. Take them; they are God given.

by CAROL KUBOTA

Searching for *Identity*

by Marlene Cuthbert

My twelve year old son recently had to write an English composition entitled "My Roots". It was not a simple task because his roots extend to three continents.

On my side they come from Canada but go back, through MacLeans and Campbells, to Scotland. On my Jamaican husband's side, the family tree has more complex origins. His mother's family has been in Jamaica for many generations, first as slaves from West Africa, and after 1834 as free citizens.

On the paternal side, the Cuthbert roots go back to Scotland (St. Cuthbert is the patron saint of Edinburgh). In the 1870's, Cuthbert accepted an assignment in the New World as governor-general of an Amerindian reservation in Nicaragua. Here he married an Amerindian woman. When the Spanish threatened the British in Nicaragua, the Cuthberts moved to Jamaica where they have remained.

Well, there we have a small part of the identity of my two sons—their racial origins. But knowing these facts doesn't tell you everything. You would have to know much more. You would need to know their love for cricket and soccer, their response to Caribbean music, their ability to do arithmetic problems with pounds, shillings and pence. You would need to hear them tell Anansi folk tales in fluent Jamaican Creole, and listen to their response to Michael Manley, premier of Jamaica. You would need to see the enthusiasm with which they dig into a plate of 'rice and peas' or devour Jamaican patties (meat pies); you would need to see them sitting in a mango tree, having a feast, or swimming like two fish in the aquamarine Caribbean—and so much more.

Yes, there are characteristics that identify them as West Indians or Jamaicans far more than their racial roots. And these characteristics are shared—with minor modifications—by Caribbean people with roots in Africa, India, Europe or China.

What is the Caribbean? Not, I think, a melting pot in which people lose their traditional identity and acquire an almost totally new one. Rather, a pot pourri in which the elements mix and sometimes blend to their mutual elaboration and enrichment.

How does the Caribbean, stretching 1,000 miles from east to west and north to south, achieve any sort of identity at all? The natural state of the Caribbean is fragmentation. Scores of islands, with vastly different colonial histories resulting in the transplanting of elements of English, French, Spanish and Dutch cultures, have each mixed with the dominant African or East Indian culture to achieve something that is identifiable as 'Caribbean'.

Canada, too, occupies a land mass that is not a natural geographic unity. And Canada is also a nation with more than a single homogeneous identity. French and English and a variety of other cultures form what is Canadian. But however different some Canadians may consider themselves to be from their fellow citizens, a person from the other side of the world would point to many shared 'Canadian' characteristics.

In the Caribbean, a sense of regional identity has come about in spite of numerous barriers. Historically, as long as each individual territory regarded itself as an extension of the metropole in London, Paris, Amsterdam, or Madrid, development of a 'Caribbean' identity was unlikely. But some of the forces which worked against identity in the past are now changing and becoming less significant.

Roots

In the seventeenth century, the English, French, Dutch and Spanish colonists, buccaneers and priests occupied the islands. Most of the Caribs, Arawaks and other Amerindian inhabitants were killed or died of European diseases or in slavery. African slaves were brought to replace the Amerindians as labourers. The Europeans took away the names of their slaves, and by separating Africans of similar origins, attempted to destroy their culture, including their language. Although the language of the master was imposed, in most islands even today the colonial powers' language is supplemented and enriched by the vocabulary, syntax and rhythm of West African languages.

In the Eastern Caribbean, a new dimension was added by East Indians who were brought to work as indentured labourers on the plantations after slavery ended. There was no systematic attempt to destroy their culture, and today Hindi is spoken by many people, especially in Trinidad and Guyana.

The presence of people of European, Chinese, Japanese and Middle Eastern origin adds to Caribbean cultural variety.

The lack of a common Caribbean language is, of course, a barrier to communication. And during the colonial era, the European cultural orientation contributed to fragmentation. But more and more a blending has taken place. This was facilitated by the rise of nationalism.

Nationalism brought independence to Haiti in 1804, to the Dominican Republic in 1844; brought the Cuban Revolution in 1959 (independence from U.S. economic domination); made Jamaica, Trinidad, Barbados, Guyana, Grenada and soon Dominica, independent nations within the Commonwealth and the United Nations between 1962 and 1977; and brought independence from Holland to Surinam in 1976.

Culturally, before independence, the territories of the region looked to the mother country and learned first of Shakespeare or Don Quixote. Local culture was often looked upon as being inferior and characteristic of the lower class. But in recent decades, Caribbean literature, dance, music and drama have flourished and have been widely accepted.

A Caribbean Festival of the Arts (CARIFESTA), held first in Guyana in 1972, then in Jamaica in 1976, is to be continued triennially. This festival brings together the creative people of the wider Caribbean area, and has done much to make Caribbean people aware of the richness, variety and shared features of their cultural heritage.

Caribbean nations have begun to look to each other, however hesitantly. In the English-speaking islands, leaders have recognized that strength lies in unity, and that economic and even political unity should be their goal. But at this point nationalism becomes a negative force. Some stronger nations find weaker islands to be a drain, and weaker islands may fear that a stronger power will take advantage of them. Even economic co-operation is proving difficult, while political unity seems a faroff dream. One Caribbean nation would need only one civil service, and a lot of positions of power are at stake if political unity is to be a reality.

The growth of socialism in the Caribbean, with its different manifestations in Cuba, Jamaica, Guyana and Dominica, adds a significant new dimension to the political scene. Until the Cuban revolution, all Caribbean nations proceeded in the traditional path of capitalist development. Though the gross national product sometimes increased, the gap between rich and poor usually increased as well. Cuba's success in doing what most other territories find impossible—providing adequate education, medical care, jobs and housing for the total population—has made an impact.

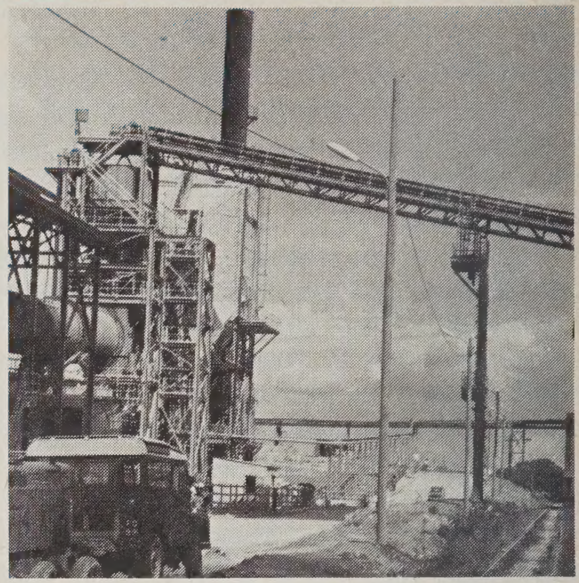
Most Caribbean people who favour a socialist model of development believe that there is no single appropriate model, but that historical circumstances of each nation will determine what is most suitable. Hence Guyana speaks of 'co-operative socialism' and Jamaica has adopted 'democratic socialism'.

Economics

Economics is the crucial variable at two levels in terms of Caribbean unity.

Within each Caribbean society, as in most of the Third World, serious class divisions are apparent. These, originally racial, are now based on socio-economic status, which has become more significant than racial, religious, historical, cultural, or language barriers. (Since the revolution, Cuba has become an exception to a large degree.) Caribbean leadership has traditionally come from the middle and upper classes, many of whom have no notion of restructuring the society to provide alternative employment for their inexpensive maids and gardeners. If this barrier is to be lowered, education and job training skills must be emphasized. At present, unemployment varies from 10 to 30% of the labour force.

Economics also plays a crucial role in terms of sheer survival of the region in an age when far wealthier countries are in serious economic trouble. Economically-speaking, most of the countries of the region can expect to survive together, or sink separately. In the past, farmers of one island dumped excess tomatoes into the sea while people in the next island could hardly find a tomato to buy.


Bauxite Plant, Guyana

Structures for the marketing and distribution of goods began with the formation of the Caribbean Free Trade Area in the late sixties. This evolved into the Caribbean Common Market (CARICOM) in 1973. These agreements included only English-speaking territories at first, but CARICOM is now being extended.

Though there has been some economic growth in recent years the economies of the whole remain as dependent and underdeveloped as they have always been. As William Demas, President of the Caribbean Development Bank has pointed out, this is because there has been growth generated from outside rather than from within; growth without the fullest possible use of West Indian manpower, entrepreneurial, capital and natural resources; growth resting on a foreign rather than local technological base; and growth accompanied by imported consumption patterns. Such economies remain vulnerable and subject to external decision-making.

Canada is very much part of the Caribbean economic picture. In the early

1970's, more Canadian money was invested in the Commonwealth Caribbean taken as a whole than in any other developing country in the world. Alcan mines bauxite in Jamaica; Falconbridge nickel company has a plant in the Dominican Republic; Canadian banks and hotels dot the Caribbean, and there is some investment in manufacturing.

In recent years several nations have moved towards more control of their own economic destinies through nationalization of certain enterprises. Guyana led the way with its takeover of the Canadian-owned bauxite company and other foreign companies, largest of which is the British Bookers Company. The Trinidad government has taken over the cement plant, Texaco's Mining and Distribution Services, and Caroni Sugar estates. St. Kitts-Nevis has nationalized the British-owned sugar factory. And the Jamaican government is now acquiring majority interests in its major industry, bauxite.

Caribbean economies are dependent also on international trade relationships which take into account new world realities. The world is no longer polarized into two camps. Britain, the traditional market for the British West Indies, is now a member of the European Economic Community. Arab oil power and the non-aligned movement have developed. A new world economic order is emerging, and must emerge if small countries are to survive. One consequence of these changes is that some Caribbean countries are investigating alternative sources of trade in Eastern Europe and have widened relationships within the Caribbean to include Cuba.

The Caribbean economic situation must be improved before many of the other barriers in the region can be overcome.

Religions

The cross and the sword jointly conquered the Caribbean islands. Caribbean Christianity thus came to reflect the divisions of European Christians. First Catholics came, then Anglicans, and later Moravians, Baptists, Methodists and others. The latter groups came to preach to the slaves, as the established Catholic and Anglican churches existed mainly for the ruling classes. The slaves were primarily Muslims or animists, but were not allowed to practise their own religion. However, elements of traditional African religions remain in the folk religions of the region.

With the advent of the East Indians in the 1800's came the Muslim and Hindu religions which still have large followings.

Since the turn of this century, a variety of American denominations, including evangelical groups, Seventh Day Adventists and Jehovah's Witnesses have further fragmented the Christian community. Canadians have worked with the Presbyterian Church in Trinidad and Grenada, and the United Church of Jamaica and Grand Cayman.

In recent years, ecumenism has grown. In the fifties and sixties denominations began co-operating in theological training and in the production of Christian education materials. By 1969 CADEC (Christian Action for Development in the Caribbean) was formed out of the concern of the churches for social and economic development in the region. "CALLED TO BE", the report of CADEC's historic conference at Chagaramus, Trinidad in 1971 still remains a basic document for understanding Caribbean churches. The report speaks about rural development, agrarian reform, aid, foreign investment, education, mass media, the role of women and many other issues.

CADEC gave birth in 1973 to the Caribbean Conference of Churches (CCC), the first such organization in the world in which the Roman Catholic Church was a founding member. The preamble to the constitution of the CCC epitomizes the commitment of more than 20 member churches representing almost as many territories.

"We, as Christian people of the Caribbean, separated from each other by barriers of history, language, culture, class and distance, desire, because of our common calling in Christ, to join together in a regional fellowship of churches for inspiration, consultation and co-operative action. We are deeply concerned to promote the human liberation of our people, and are committed to the achievement of social justice and the dignity of man in our society. We desire to build up together our life in Christ and to share our experience with the universal brotherhood of mankind."

It should also be noted that the CCC is entering into dialogue with other religions in the region.

Mass Media

To control the means of communication is to control information. And information control—which makes possible thought control—is perhaps the most critical new field to this century. He/she who controls minds of people controls their destiny. Thus, the nature of the ownership of mass media determines whether they are barriers to, or supporters of, development. Who controls Caribbean mass media?

Print media ownership in the Commonwealth Caribbean exhibits a variety of patterns: local, private ownership (usually by the wealthy); foreign ownership; and political party ownership. Until recently, the late Lord Thompson of Fleet owned several of the major dailies of the Eastern Caribbean, but three of these have now been acquired by local interests, in one case by a government and in two other cases by private interests.

Radio in the Caribbean began with local ham operators, but in the late forties and early fifties, as electricity spread, British companies (including Lord Thompson again), established radio stations in many territories. In a region where illiteracy is high (except in Cuba and Barbados), and TV is expensive, radio becomes the most important mass medium. In the 60's, several West Indian governments realized that the radio was serving the purpose of British advertisers rather than development, and bought out the radio stations.

The Jamaican government, for example, bought one foreign-owned radio station in the early 60's, and is currently arranging for the transfer of the second British-owned station to local, non-government control. To insure "people-ownership" of the station, the government proposes putting it into the hands of such popular institutions as trade unions and agricultural organizations.

Television, which entered the Commonwealth Caribbean in the 1960's, was for the most part owned by foreign companies. It is now state-owned but largely commercially operated. And there is necessarily a conflict in a medium which is supposed to make a profit as well as operate in the public interest!

Imported canned programs provide the cheapest TV content and up to 85% of the content in some islands is imported.

The situation in the Caribbean parallels the American electronic invasion of Canadian households. Since the 1920's when American radio began influencing Canadian audiences, Canadians have expressed concern. Senator Gratton O'Leary stated that "It may be claimed that the communications of a nation are as vital to its life as its defenses and should receive at least as great a measure of protection." The Canadian Report of the Royal Commission on Broadcasting of 1957 stated: "If we want to have radio and television contribute to a Canadian consciousness and sense of identity, if we wish to make some part of the trade in ideas and culture move east and west across the country, if we seek to avoid engulfment by American cultural forces, we must regulate such matters as importation of programmes, advertising content and Canadian production of programmes."

Cadec Project, Antigua

Similar sentiments are being expressed by some Caribbean people. A workshop on Caribbean Women in Communication for Development claimed that "our mass media are more often channels for propagandizing and domesticating rather than for liberating." A church consultation described the media as one of the prime tools of development, stated that "the air waves belong to the people and not to those who control the transmission equipment", and called on media professionals to seek out the opinions of all groupings in society.

The Caribbean, then, is moving to break the barriers of foreign media control. In the process, it has the difficult task of defining what Prime Minister Manley has described as "the dividing line between the rights of the press to its freedom as one of the main instruments by which a free society protects itself against totalitarian encroachments, and the claims of social responsibility."

Conclusion

Though the Caribbean is far from being homogeneous, the sense of Caribbean identity is growing. Rather than four Caribbeans—Spanish, French, English and Dutch—looking in different directions, we can speak meaningfully of *one* Caribbean. This identity is present, regardless of the degree of political unity. It is expressed in the common themes of art, literature, music and dance of the region, and in cooperative action in the economic and religious spheres.

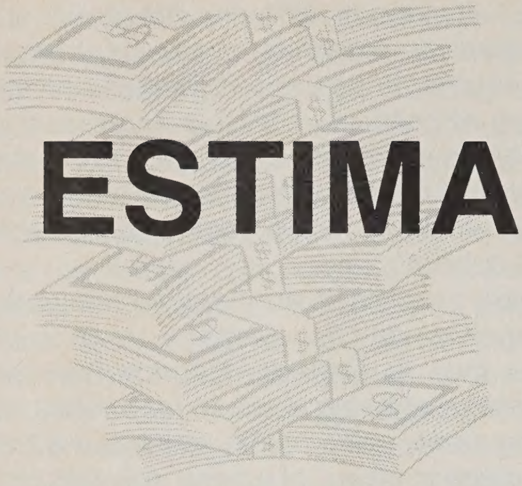
There are, however, many forces working against identity—perhaps more such forces than in Canada. Canada has the advantage of being a single land mass, of having some mass media which are available coast to coast, of having only two official languages, while the Caribbean has four. But Caribbean leaders and writers speak of 'Caribbean Man'! And my children, raised in three different English-speaking islands, find that what they have in common with children of Surinam or Cuba is greater than what divides them.

Perhaps in both Canada and the Caribbean, the single, most critical factor in the quest for identity, will be the will of the people to rejoice in what is shared and be enriched by what is unique.

Certainly, people who have the good fortune of knowing the English, French, Dutch and Spanish areas, are deeply conscious that all are variations on a single theme—Caribbean.

Marlene Cuthbert was born in Finch, Ontario and grew up in The United Church of Canada. She was educated at Queen's and Columbia Universities. She is a lecturer at the Institute of Mass Communication, University of the West Indies, Jamaica, and is currently on leave for Ph.D. studies in public communication at Syracuse University. While at Queen's she met and married Rev. Robert Cuthbert, a Jamaican, and has lived for 14 years in Trinidad, Barbados and Jamaica. She is the mother of two sons, Lawrence and Kent.

From Mission Magazine, United Church of Canada.



ESTIMATES—1978

CLARA HOGG
TREASURER, WMS (WD)

This is indeed an exciting time to be labourers in His Vineyard. The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (Matthew 9:37, 38 K.J.V.) When the Lord of the harvest returns may he find us faithful.

The Finance Committee presented the Estimates for 1978 to Council and these were accepted by your representatives with the proviso that the total amount be increased to include the addition of two staff persons plus one replacement in order to provide an Area Resource Staff Person for each of the four Western Provinces.

For a number of years the Synodicals have not been given an allocation that would cover the total amount of the Estimate. It was felt that groups would be discouraged if they could not reach their allocation so the difference was made up from Capital Funds. This year the finance committee felt that since costs are rising and the Emergency fund is depleted we should increase the amount asked for from each Synodical. However, even with this increase we did not include the amount necessary for the three extra staff persons.

It has been a source of encouragement to the Finance Committee, when replies have come from Synodical Treasurers indicating their willingness to put a concerted effort into attaining the amount asked for, although it is a decided increase. May each one of us in our group reflect this same faith and confidence, that believing, ye shall receive all things, whatsoever ye shall ask in Prayer, counting it a joy and a privilege to share in this work, that others might be introduced to Jesus Christ.

The Annual Report has a record of the activities and expenditures showing how your contributions to the Society are used. If at any time, you have questions or doubts in your mind, please feel free to write the Treasurer or have your delegates to Council obtain this information.

It is the responsibility of each one of us to provide for the workers, either at home or overseas and this includes our staff in Canada. An adjustment in salaries is necessary to bring the remuneration of our workers more in line with that paid by other organizations engaged in similar work.

The General Assembly sets the salaries for the deaconesses and in June they approved a minimum increase of $672.00, Area Resource staff are in this category. The Board of Congregational Life contributes to their travel expenses.

Under administration you will note an estimated amount for office rent. This and such items as telephone, auditing, printing, insurance, Council Executive and Council meeting expenses are showing no signs of decrease, so we have been unable to reduce the Estimate in this area.

Council voted to keep the price of the Glad Tidings at the present level in order that no one would be deprived of it for financial reasons, therefore, we subsidize this publication.

We are most grateful for the effort put forth, through the Book Room Department, by the Literature Secretaries. This produces some revenue although we are mainly concerned with providing a service to groups.

Like all organizations today, we have been caught in this era of inflation. To maintain what we now have demands more of each one of us. To expand beyond this is possible only through contributions in excess of our Present Objective. As members of the Society, our first responsibility is toward the work we have accepted in the Education Department and in cooperation with the Board of World Mission, as our share of the ongoing Mission work of the Church.

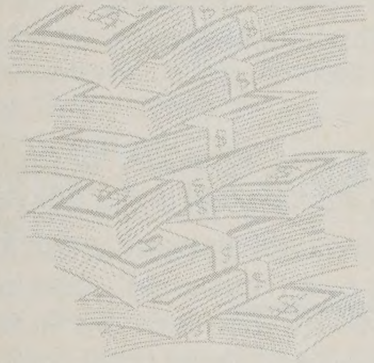
The Society's integration with the Board of World Mission has involved the Women's Missionary Society in a much larger area of work and in a more efficient operation.

The contributions to the Supply Fund by groups is greatly appreciated as this money can be used where the need is greatest.

The Education Department is endeavouring to strengthen our Society on the home front, for if our position here is not strong, there will not be the interest and necessary funds to carry our Christian commitments effectively.

Considerable inconvenience and expense can be avoided if the Treasurers will forward any money in the Treasuries to the General Treasurer at least once every month or oftener as funds are available.

I would like to take this opportunity to thank the Treasurers at all levels for their faithfulness. Without their conscientious concern our mission work would be greatly hampered.



How is it spent?

Education Department

In order to carry out our purpose to encourage groups "to pray, study and serve to advance the Kingdom of God at home and abroad" it is necessary to engage an Executive Secretary, an Editor/Adult Programme Secretary, a Teenage and Children's Work Secretary, a Manager for the Book Room, Area Educational Consultants and Stenographic Secretaries. These staff members are involved in helping to prepare and develop resources for use in groups and in assisting leaders and officers of the Society. Salaries and expenses for travel, deputation and conferences must be provided for these workers as well as equipment and supplies. The subsidy for the Glad Tidings is also a part of this department's budget.

The amount estimated for this work in 1978 is ....**$187,700.**

Board of World Mission

Since 1972 when the integration of the administration of Mission work in Canada and Overseas took place, the WMS (WD) agreed to give financial support to the Board of World Mission. The Board of World Mission in turn "gives leadership to the whole church in all its structures for Mission responsibility and vision." This Board through its staff administers specific mission work in Canada and throughout the world. Overseas staff includes missionaries working as teachers, social workers, nurses, secretaries, ministers, Bible Society promoters and audio visual communicators. In Canada the Board makes grants to aid receiving congregations as well as supporting ministers, deaconesses and lay workers in Extension charges, social work, hospital visiting, Ethnic and frontier congregations and with Canadian Native Peoples.
The amount estimated for this work in 1978 is ....**$385,000.**

Christian Literature Grant

The money allocated for Christian Literature is sent to agencies in Canada and in Overseas areas like Africa, Geneva, Hong Kong, India, Japan, Latin America, Philippines and Taiwan which distribute Christian Literature or sponsor literacy campaigns and encourage Christian writers.
The amount estimated for Christian Literature in 1978 is ....**$12,100.**

Other Grants

Synodical Grants are made each year to Synodicals requiring assistance for promotional work and grants are made to Student Work, the Commission on Education for Mission of the National Council of Churches, the Ecumenical Forum of Canada and the Canadian Council of Churches.
The amount estimated for this work in 1978 is ....**$3,875.**

Administration

Besides the salary of the Bookkeeper and Secretarial help, expenses for Council and Council Executive, Office supplies, rent and insurance are included under this heading.
The amount estimated for this in 1978 is ....**$46,000.**

SUMMARY OF ESTIMATES 1978

	GENERAL FUND	SUPPLY FUND	CAPITAL FUNDS	TOTAL
BOARD OF WORLD MISSION	$ 340,000	$ 30,000	$ 15,000	$ 385,000
EDUCATION DEPARTMENT	184,800	2,900		187,700
CHRISTIAN LITERATURE	12,100			12,100
GRANTS	3,875			3,875
ADMINISTRATION	46,000			46,000
TOTALS	$ 586,775	$ 32,900	$ 15,000	$ 634,675

"All I Want is Peace and Quiet"

by NINETTE DI GANGI.

The holidays are over! The tree is down and out although the needles are still caught in the carpet. The decorations have been put away for another year and some of us are well on our way towards completing our shopping for next Christmas! After all, isn't that the purpose of January sales? The house is back in order, and the family and friends who were visiting over the holidays have gone back to their own homes. And the children have all gone back to school! Quiet has returned-but is there peace?

We can delude ourselves that peace is the absence of noise, but it isn't. A cemetery is quiet but the timeless sense of peace there is just an absence of activity. Quiet and inactivity are a part of life, a necessary part, but they are not peace.

As a new year begins, my wish for you is taken from John 14:27. Jesus says to His disciples, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

Underlying all the excitement and frantic rush of Christmas was a message from God. Was it drowned out? It was an offer of peace wrapped in a babe. Thirty-three years later Jesus could confirm this promise to His disciples and say, "my peace I give to you". This peace is meant to quiet the deep places within us from which rise all those things that trouble us. Jesus says it's not like the peace the world gives. The peace the world gives is restless and uneasy-tied to externals. If we have good health, prosperity, prominence, power, if we are someone—then we have a kind of wordly peace. By its dependence on externals it is always temporary.

Jesus assures us this January that His gift of peace is complete and eternal. You do not lose God's peace as you grow older or as your health deteriorates. It is tied to God's love and you cannot lose it or diminish it. It is meant to keep us through times of trial and trouble. This is the only kind of peace that is any good. This gift of peace is offered year after year. It must not be put away with the tree and the decorations, because it will be needed throughout this year.

Jesus said, "My peace I give to you . . . let not your hearts be troubled neither let them be afraid." But how? Because the giver is God, our loving Father. In Psalm 37, we're given good sensible advice that will help us be "at peace" this year. "Fret not yourself because of the wicked, be not envious of wrongdoers." Remember this verse when you hear the news or read the daily papers! Don't let your mind and soul be storm-tossed because there are iniquities and injustice in the world. If you have yourself in hand, and your hand is in God's hand, you have peace. "Trust in the Lord, and do good." continues the Psalmist. Our peace needs to be active. Our inner strength and calm leads us out into a needy world to "do good". That is how you and I witness to the love of God for us and in us. And finally we are told, "Commit your way to the Lord; trust in him, and he will act. Be still before the Lord, and wait patiently for him."

So you see what great resources we have to face 1978. We have God's peace in Jesus Christ. This is not just a passive attitude, but an active involvement in what goes on around us. May the JOY and PEACE of Christmas be ours every day of 1978.

Conversions by Shovels and Brooms

by TOSHIHIRO TAKAMI

(The Presbyterian Church has participated in this programme by providing Scholarships)

The Asian Rural Institute (ARI) is a training centre in Japan for rural community leaders of all ages, both men and women in equal numbers. They come from developing countries, mostly in Asia but also from Africa. The aim, says ARI director Toshihiro Takami, is for participants to discover for themselves a more "desirable image of human community, and the practical technical skills for achieving it together". Mr. Takami explains how the Institute is an evangelistic activity:

At ARI we live and work together, producing food from the good earth to support ourselves. For we know by experience that unless we become self-supporting, in staple foodstuffs at least, it is practically impossible for us to gain self-hood or independence.

We work extra hard to replenish our land by ploughing in tons of organic matter to keep the living soil free from deadly pollution. We prepare our own meals and share and eat together with dignity, joy and peace, trying to come up with a more just and peaceful system of distributing food and other resources for all. We are especially concerned about the farming people who are not able to rightfully share in the fruits of their hard labour, for which they shed their flesh and blood.

By sharing life we live

Our motto at ARI is: "That we may live together." Participants come to work hard in order to return to their own people to work and live even harder. Not only Protestant and Roman Catholic Christians, but also Muslims, Hindus, Buddhists and others share the life at ARI. For we believe the love of God in Jesus Christ is for all peoples and not only for us who confess our faith in him. In fact we believe that by sharing life with others, we too may have the joy of living ourselves.

ARI is a very hard community to live in. Participants come from widely different backgrounds—socially, politically, religiously, culturally. Only those who are strongly motivated, deeply dedicated and experienced leaders come to ARI. Many of them seem to have common characteristics of being strong-minded, power conscious, quick for action, rather domineering, above average ability and with a high self-esteem.

Each day we go through the difficult process of making corporate decisions—as consensus, not compromise. Each person—woman or man, young or old, rich or poor, strong or weak—has equal *right* and responsibility to participate. We know "people's participation in human development" is an indispensable key to realizing justice and peace. But this is easy to say and difficult to practise. Each of us must learn to be a good listener—especially to the poor and weak, the voiceless.

At the same time, each person needs to become an articulate but not necessarily an eloquent speaker. Eventually each one learns to be a trustworthy spokesperson of his or her own community, in word and deed.

One of the most critical, painful and difficult experiences each person goes through at ARI is a process of image change. With such a variety of cultural backgrounds and values, the self-images of participants differ greatly. Equally varied are the images they hold of desirable community. These images are important. They set the limits of what each participant is going to be. They determine what kind of world he or she will try to build. We often observe Christian leaders consciously or unconsciously assuming an image of a leader according to their cultural tradition—quite often dictatorial, paternalistic, or in keeping with an image of their former colonial masters.

Many come to ARI with their own images of a training institute. They expect it to be a conventional "academic institution" rather than a community of learning through a process of personal encounter. These participants suppose that a set of normally accepted subjects in agriculture and social sciences will be *taught* by *experts* to *students*. Instead, what happens is that people have to go through the pain of creating for themselves a community of learning. In the process, each person has to find a new image—quite different from the one they came with.

Pastors, priests, school principals and others often find it very difficult to engage in physical labour—soiling or "dirtying" their hands and knees. They think it is below their dignity to take a shovel or a broom to scrape up chicken or pig dung. Leaders are not supposed to do that: manual labour is below their self-image.

Every year we hear some participants murmur: "We did not come to ARI to work in the mud. We came to Japan to study!" People become indignant when their expectations are not met. We need to learn to listen to these indignant murmurs. In this painful process of having our own conventional images shattered, we find ourselves emerging with new images—of ourselves, of leadership, life and culture. All this happens as we work together to produce and share food and other resources.

With groaning and hope

In other words, we go through a process of renewal—renewal of ourselves and our community. And in doing so, we learn how to stimulate and direct the process of constant renewal in other communities.

To be involved in this renewal is to share in the work of creation by God our Father. This process of renewal-creation is painful—we participate in it with groaning and with hope because in the experience of personal encounter we find the One who is the source of life. Here we find a new image of humanity as most clearly shown in the person of Jesus Christ—in his life and suffering for others.

We believe all this forms a life-long process of evangelism. For evangelism is a continuing act of proclaiming with our own life and work the Good News that we are ever renewable people as we painfully participate in the work of God's creation.

About 200 persons to date have taken part in ARI training activities. Surprisingly, no one has dropped out of the programme (except for special reasons such as family illness). This is largely because we try to avoid the danger of becoming victims of the "growth myth"—that uncritical belief in faster as better, bigger and taller as superior. We do not gear our curriculum to the highest level among the participants. We do not set our standard at the level of the "best" in the class.

Rather, we go slow but together, so that those members who may be slow in speech and action may also participate fully in the whole life process of the community. In this way we develop the attitude of sharing our life and work together with the poor and hungry, the weak and voiceless in our rural communities ●

NEWS

60th Year for the World Day of Prayer in Canada

The Women's Inter-Church Council of Canada was formed in 1918 with five churches involved. In 1978 with eleven denominations involved, the Canadian Women's Inter-Church Council was invited by the World Committee to write the service for the World Day of Prayer. The honour of writing the Service and the 60th birthday celebration makes 1978 a very special year.

The theme of the World Day of Prayer Service for March 3rd, 1978 is "COMMUNITY SPIRIT IN MODERN LIVING." It was prepared by a committee of Canadian women. The theme of community has practical expression in the bilingual printing of the material in Canada.

The poster for 1978 was designed by Alan Fujiwara who is one of Canada's outstanding graphic designers.

The Hymn, "AS CHILDREN OF ONE FATHER" was written by Ron and Kris Klusmeier, a young Canadian couple, who were asked to help the Canadian women give a hymn to the world, along with a service for the world. It was a happy day for the committee when these joyful young Christians came to them with their song. The Bible Study related to the theme is included as part of the preparation material for the Service.

The offering from the Services across Canada assist Ecumenical projects that communicate the gospel and/or serve human need. This year, to mark the 60th Birthday, the Council aims to make a Birthday Gift of $60,000 to finance a world-wide literacy project. The Canadian Bible Society will administer the project, and use the Bible as the teaching text. This $60,000 Birthday Gift will not replace the usual grants, but will be considered a gift of gratitude for the years we have been privileged to meet together, on an ecumenical basis, sharing, daring, and caring for each other.

A special Anniversary project of the Women's Inter-Church Council of Canada has been the assembling of a CANADIAN PRAYER BOOKLET, lifting up concerns and blessings from every Province and Territory of Canada. Further information from W.I.C.C., 77 Charles St. West, Toronto, Ontario, M5S 1K5.

Canadian Bible Society Launches Program of Advance

One of Canada's oldest volunteer organizations, the Canadian Bible Society which has been at work in Canada for 170 years, reports that the demand for the Bible today both in Canada and the 150 other countries in which it works is the greatest in history. This year the Canadian Bible Society will distribute in Canada over six million Bibles, Testaments, single books of the Bible and Scripture Selections in 80 languages, which will be a record never before reached.

The greatest demand for the Bible is in Asia, Africa and Latin America and world Scripture distribution this year will be 350 million in 1600 languages. While the Bible Society provides more Scriptures every year the problem it confronts is that the demand still exceeds the supply.

Surprised by Growth

Many people are surprised by this demand for the Bible but the growth of the Christian Church is equally amazing. In many parts of Asia the Christian Church is growing faster than the population. One hundred years ago there were practically no Christians in Korea, now 15% of South Korea is Christian. There are 2000 Christian Churches in Seoul, Korea. In some places in North East India the Christian population is almost 100% of the population. When this century began only 3% of Africa was Christian, now there are 20,000 converts every day and by the end of this century 50% of the population of Africa south of the Sahara may be Christian. After 60 years of intense persecution one quarter of the babies born in Russia are still being baptized and there are thousands of young people who are Believers.

Responding To a Demand

To provide Bibles in their own language for new Christians, for growing churches and for many in closed areas of the world the Canadian Bible Society has launched a program of advance. It plans to double its present volume of TRANSLATION, PRODUCTION and DISTRIBUTION of the Scriptures over the next five years. It hopes to increase contributions from $7,000 to $14,000 a day. If the funds are found the Bibles that are wanted can be supplied.

100 HUNTLEY STREET: TV PROGRAM'S AIM IS SAVING SOULS

TORONTO, Ont. (CCP)—"God loves you and He will set you free . . . say yes to Jesus," pleads David Mainse, leaning earnestly towards the television camera.

David Mainse is host of the first seven-day-a-week Christian television program to originate in Canada. Mornings, Monday through Saturday, *100 Huntley Street* is aired live for 90 minutes on Global Television Network; on Sundays it's on at midnight.

Using a talk show format, Mr. Mainse, a minister of the Pentecostal Assemblies of Canada, works with a variety of co-hosts, interviewing guests about the power of God in their lives. While the show is on the air, volunteers man a bank of 30 telephones that bring direct response from viewers.

Since June, *100 Huntley Street,* has been going out on the Global network which covers the heavily populated area of southern Ontario from Windsor to Ottawa. Stations in the western provinces have shown interest in running the program on a syndicated basis and the Huntley people are talking about eventual national coverage.

Africa's "Open Cesspools":

Strong statements against human rights violations in Africa were heard at the annual meeting of the General Administrative Committee of the Presbyterian Church of East Africa Conference of Churches, Canon Burgess Carr, likened the situation is some countries to what he called "open cesspools".

He cited the "rule of terror" in Uganda, Ethiopia, Equatorial Guinea, Central African Republic, and Malawi and criticized one-party systems and military governments in many countries of Africa for denying people the right to challenge or criticize the government. He singled out Gambia, Botswana, Mauritius, Seychelles and Sierra Leone where, he said, the situation was different.

Canon Carr declared that the Church in Africa had a "very special responsibility" to fight human indifference and ignorance in the issue of human rights.

Ten Days for Word Development . . .
Inter-Church Aid

Which is Which?

Many congregations have a special campaign at Easter for World development and relief. Since this is a subject with which all Christians are concerned, the churches have developed a fair measure of cooperation, but the result unfortunately is rather confusing. Let me try to explain which is which.

The Inter Church Aid Committee is the official agency of The Presbyterian Church in Canada for world development and relief. It collects money and spends it. During Lent it cooperates with other churches in the preparation of materials that are useful in fund raising, posters, coin bank labels and so forth. Last year the slogan was "Let the Hungry Feed Themselves." Though the materials are produced jointly they carry the name of the denomination's development agency and any money raised goes into the denomination's development and relief work.

Quite separate from the fund raising is another inter church programme called **Ten Days for World Development.** Because Ten Days and the campaigns to raise money come so close together, and because the two are talking about the same problems it is easy to become confused. But **Ten Days** is trying to raise awareness, not money. It is an educational event concentrating this year on the problem of food.

For those interested in study and action around the food question **Ten Days** is a good bet. It offers an approach to the problem quite different from what we usually get on the television. According to Ten Days, world hunger is not the result of too many people or too little land, it is the result of the way the food system is organized, a system that works to the advantage of the rich at the expense of the poor.

Briefly put the argument runs like this. Because luxuries are normally more profitable than necessities, and because business is interested in profit, we can see all over the world a tendency for resources to be put into the production of luxuries, usually on large farms. The result is that necessities tend to become expensive and scarce. For those who can afford luxuries, there is no problem; for those who cannot, there is hunger.

It is a stimulating and hopeful argument, stimulating because it makes us rethink our ideas on the food question, and hopeful because if world hunger is the result of human actions, human actions can eliminate it. It is not built into the structure of the universe, it is built into the structure of society.

Ten Days also has a national organization. It is a network of concerned Christians all across the country. It is something you can join without leaving town. Check with your minister. He should have a list of contact people in the Ten Days material which is mailed out late in 1977.

Ten Days and Inter Church Aid then are two quite separate approaches to the same problem. Ten Days asks the fundamental questions and looks for long range solutions. I.C. Aid tries to help people who are hungry now. But assistance given in an immediate crisis must help people become self-reliant, able to avoid the traps which Ten Days has pointed out. Though different, I.C. Aid and Ten Days are expressions of a common Christian concern for the hungry.

G. Johnston

wms highlights

Alberta Synodical Fall Board Meets

The Executive of the Alberta Synodical held their Fall Board Meeting and two workshops at Knox Church, Red Deer, on October 15. Mrs. Hazel Milson presented her report before the gathering of Synod at 9:00 a.m. In the afternoon session Miss Marj Middleton conducted the workshop, "How to be a Better Executive", and was asked to make a list of the suggestions for study.

Mrs. M. Johnston conducted the workshop, "Ways of Taking Bible Study". She gave us suggestions of sources of reference and guidelines to follow when preparing a Bible Study.

Mr. Johnston, Superintendent of Missions, gave a brief, interesting talk about his experiences while travelling in the "developing north" of the Alberta Synod, which he said is the largest Synod, geographically, in Canada. He told us the churches would have to work together in the North because of the sparse, isolated population.

Knox, Calgary "Something to Crow About—50 Years"

Goforth W.M.S., Knox Presbyterian Church, Calgary, Alberta, held a Thanksgiving Buffet Supper October 18 to celebrate their 50th Anniversary.

Roosters with above caption and name tag attached were used as place cards.

Fifteen members of "Goforth" were joined by sixteen guests, four of whom were original members. One guest came from Vancouver, B.C. and another from Creston, B.C. Miss May Nutt, Executive Secretary, W.M.S., W.D., Don Mills, Ontario, regretted being unable to attend but sent greetings and congratulations by cassette tape.

Other former members and The Rev. McKay Esler, former Minister of Knox Presbyterian Church, Calgary, sent greetings from Prince Edward Island, Ontario and British Columbia. Guest Speaker was Miss Ruby Walker, former Deaconess for W.M.S.W.D.

Saskatchewan Synodical Semi-Annual

The Semi-Annual Meeting of the Saskatchewan Synodical held in Calvin-Goforth, Saskatoon, opened with Intercessory Prayer. Bible Study on Luke 4 16-30 was enjoyed and all participated. Mrs. Dorothy Williams gave a delightful presentation of Glad Tidings promotion, having with her two young girls wearing the latest thing in fashion—a skirt-long at that—out of the covers of the Glad Tidings. The film "Caribbean Crescent" gave an introduction to the Study and was enjoyed. A hearty Hymn-sing sent us off to our homes, glad we had come and feeling better for the time together and the inspiration.

Brandon Presbyterial Fall Rally

The Fall Rally of the Brandon Presbyterial was held in Knox Church, Neepawa, the theme being, "Canadian Concerns: Christian Response". The President, Mrs. Jean Thomson, Brandon, opened the meeting with prayer and the ladies of St. James, Dauphin, conducted the opening worship. It was reported that the Bertholet's are now in Nepal and doing language studies. Mrs. E. Irving, Brandon, reported on Council which she attended in Toronto, the theme of which was "Arise and Be Doing". Council is asking that no sports events be held Sunday mornings. The T.V. program for children is not on the air yet, as it has to be funded. A skit by Carberry on "Child Day Care" was enjoyed. Several groups worked toward the construction of a banner using the Presbyterian symbols on a background of red, a white cross in the centre surrounded by other symbols. The afternoon program opened with a Singsong led by Rev. Sutherland and his guitar. The theme speaker, Rev. J. Codling of Elphinstone spoke on "Family Life" as lived on the Reserves and surrounding areas. Until we, the white man accept Christ as our authority, we will be a stumbling block to our native people. Rev. Ruddell gave the response. If we are going to be true to Christ we have to look to Christ for our authority. Jesus said, "I make all things new." During the Courtesy committee report, the banner was presented to Knox church and received by Mrs. McNeil in honour of the 100th anniversary of the Presbyterian church in Neepawa. The offering was received, followed by prayer by Rev. Ruddell.

The closing worship service was conducted by Portage.

Thankoffering Service, St. John's, Winnipeg

A very interesting service took place on Sunday morning, October 16th at St. John's Presbyterian Church, Winnipeg. The Women's Missionary Society and the Ellen Douglas Auxiliary combined their talents and held a Thankoffering service. Mrs. Dinse, the president of the WMS, conducted the service, while Mrs. Gros, the president of the Ellen Douglas, made the announcements and gave the offertory prayer. Other members read the scripture portions and offered prayers for missionaries at home and abroad.

Miss N. Arnold preached the sermon, basing it on Joshua 5,6 telling about the method used by the Israelites in conquering Jericho. She showed that the incident can help us today both in our attitude toward the church but also in our relationship with God.

It is hoped that this type of service can be an annual affair.

Hamilton Presbyterial Thankoffering Meeting New Westminster, Hamilton

At the Fall Thankoffering meeting of the Rosalind Goforth and Senior Auxiliaries, New Westminster Church, Hamilton, a very lovely thing took place. Miss Jessie Douglas, a charter member of the Rosalind Goforth and also member of Sr. Aux., was presented with a framed Honorary Membership certificate, a gift from her mother, Mrs. Margaret Douglas. Mrs. Douglas is 94 years young, and was unable to be present. (Mrs. F.) Millie Flett made the presentation. Jessie and her mother have been dedicated members of the W.M.S. since coming to Canada from Scotland.

Our guest speaker, Miss Marietta James, a missionary who returns each year to Jhansi, India, spoke of our workers there, and indicated that we should be very proud of all who work in that area. Miss James also mentioned Moti Lal, who conducts a radio ministry "The Back to the Bible Hour", every morning from 7-10 A.M., and is having a tremendous impact on the people there, reaching millions with the message of God's love. Miss James urged us to pray, for Moti Lal and all our workers.

Knox's Galt-Cambridge, 40th Anniversary

On Sunday October 23rd in the morning service of Knox's Galt Presbyterian Church, Cambridge, the 40th Anniversary of the Evening Auxiliary was celebrated.

Six members of the Auxiliary formed the Reception Committee greeting the congregation as they arrived, and distributing attractive booklets covering the forty years history of the Auxiliary.

Special guests were Rev. Dr. James D. Smart and Mrs. Smart. During Dr. Smart's ministry at Knox Mrs. Smart was instrumental in the forming of a Young Women's Society (later known as Knox's Evening Auxiliary) in 1937.

The responsive Psalm and Scripture passages were read by Miss Margaret Woods, President of Knox's Evening Auxiliary, and Mrs. Roy Johnston, President of the Mildred Gehman Auxiliary.

The text of Dr. Smart's address was "Go ye into all the world and preach the gospel". The subject "Rethinking Missions"—giving much food for thought of the role to be played by the church in world missions today.

West Toronto Presbyterial

The evening meeting of West Toronto Presbyterial was held at St. Andrew's Church, Islington, with Mrs. G. Bartley, the new president, in the chair. Rev. Wm. Doo, minister of the Chinese Presbyterian Church, Toronto, was the speaker. He was accompanied by a number of people from that church. He traced the history of the Chinese Church from its beginning in 1910, and told of the activities carried on there. To meet the need there are Chinese, also English services. Their young people are very active and there are training programmes, Bible study and Christian education.

Mr. Doo pointed out that 95% of Christians never convert a non-believer and said that a programme of evangelism and visitation is beginning in their church.

Montreal Presbyterial and Presbyterian College
"Get Acquainted"

The second annual Evening of Fellowship was held when the W.M.S. Montreal Presbyterial and the students of Presbyterian College, Montreal, "get acquainted".

The students (ladies and gentlemen) have come to Presbyterian College from other branches of the Christian Church, from across Canada and Overseas. A very enthusiastic group, they entertained us with a sing-song, accompanied by piano and guitar. Reverend David K. Mphande of Malawi, doing further study at the college, sang a solo in Native dialect. Members of the W.M.S. were introduced by Miss Doris Blaise and told of their specific duties in the Society in order to give the students an idea of the part we play in the work of the church.

Dr. J. McLelland and Mr. John Cerini of the college dropped in to take advantage of a chance to meet the students in a social atmosphere. Also a number of husbands of W.M.S. members joined us. A most enjoyable Evening ended with friendly conversation and delicious refreshments. We look forward to a repeat next year.

OFFICERS' ODDMENTS

THE W.M.S. (W.D.) REVUE-1978
in 12 Acts

ACT 1

(The Old Year, 1977, who is about to go tottering off into the left wings, turns and discovers the New Year, 1978, coming on stage.)

1977 (in a quavering voice)—Oh, hello there, young fellow! So you're taking my place.

1978 (brightly)—I've a lot of ideas I want to try out—but perhaps you can give me some pointers. Here's the list. What's with WMS (WD) Groups?

1977 I expect you've already met some of them. They're faithful and generous, but every year at this time some of them suffer from quaking knees because they're new in their jobs. The Pres. is sure she can't fill her predecessor's shoes; the new Treasurer thinks that twice a year is often enough to send in mission monies, and asks "What's an 'In Memoriam'?" the new Programme Convenor feels she is in a forest and will never come to a clearing.

1978 Well, I'm new too. You're the one with experience. Pointers, please.

1977 I think that a Saturday in February or March would be a good time to have **a School for New Officers**—*called on a Presbyterial basis—with women experienced in the jobs to explain, for instance, why "twice a year" is not enough, despite Bank charges; or how the new studies, "Caribbean Crescent" or "The Local Church in God's Mission" can be made of interest. PRESBYTERIAL AFTERNOON or EVENING SECS could organize it, and, if available, the Area Resource Staff could help.*

1978 Could they try out a model meeting at the School?

1977 I don't see why not. Stress beginning on time; business in a business-like way; worship thoughtfully prepared—beforehand, that is—on the spot is a bit shaky; Group teams to prepare mission study presentations.

1978 Whoa! Group teams?

1977 With their own panache to give to it. Easiest way to do it, son. The Group Programme Convenor organizes her teams now—sends out the clarion call to action a month before each meeting.

1978 *O.K. Now, what's an "In Memoriam"?*

1977 *Son, my voice is gone. You'll find out something about that on p. 15 of the 1976 Annual Report (Every Officer should have one). But it needs explaining. See about that School for New Officers—continuing ones could attend it too. They don't know* **all** *the answers any more than I do—despite experience. God be with you—and the W.M.S. (W.D.)*

Notice

GREETINGS TO MEMBERS CELEBRATING 100th BIRTHDAY. Groups are requested to send to the office the names and addresses of persons in their congregation who are celebrating their hundredth birthday so that greetings may be sent to these persons from the Society.

NEW PRICES—W.M.S. MEMBERSHIP PINS

Gold Filled Honorary Membership Pin	**$20.00**
Gold Filled Life Membership Pin	**12.50**
Sterling Silver Membership Pin	**4.95**

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

In Remembrance

Mrs. Leonard (Laurine) Corbett
Knox, Alliston

Mrs. Beatrice Whyte
Knox, Bobcaygeon

Mrs. Erie Jane Schaefer
Caven, Bolton

Mrs. R. Joseph (Helen) Randall
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St. John's, Wardsville

Mrs. Neil D. McPhedran
St. Andrew's, Wyoming

Dear friends,

Jesus said that He would send His people to "the uttermost parts of the earth"—living in the Himalayan Mountains of Eastern Nepal sometimes seems like the uttermost parts! Life goes on as it has for hundreds of years, largely untouched by the twentieth Century. Some of these "hills" would compare with our Canadian Rockies, only picture them covered with terraces of corn and rice fields, sprinkled with tiny villages of homes made with stone and covered by red mud and thatched roofs. To enter into village life in these rugged hills with a view to Community Health presents quite an exciting challenge.

Often after a busy day of seeing children in a clinic or doing en masse immunizations or village visiting, we still have to face a walk of two hours or so through fields, forests, rivers and up and down the hills to home. Then I think sometimes, oh, to have a little car and zoom home in ease. But one needs only to think of five o'clock city traffic to appreciate the peace and freedom of our hills where afternoon traffic consists of the cows, goats, and water buffalo coming home from grazing. It is necessary to inquire if the rather tempermental buffalo are likely to charge at you. If not, carry on, and if the owner says yes, likely, you move with alacrity to the farthest distance possible! Even when struggling home in a monsoon rain or in summer heat the fantastic beauty of this land fills one with thankfulness and a sense of wonder.

Recently, I had the privilege of beginning to work in a new area, sort of over the nearest mountain and down to a lovely valley beyond. Village leaders there are keen on improving their lot and we hope to work closely with them. Our "target-group" is the under-five children, amongst whom there is still a mortality rate of 40 to 50%. We hope to help them decrease the overall worm infestation and treat the tuberculosis which is still such a problem. E.I.D.A. has given money and promised more to help install village water systems. Not an easy task in this terrain, but one which has top priority for clean water is a very basic need which can improve health and living standards in many ways.

Living in these hills has taught me much about spiritual warfare and the nature of our battle. Darkness is real. We know the Lord is Light. And I believe that when any flicker of light glows—be it love, concern, individual care, honesty, truthfulness—whatever it may be, that gleam of light breaks into the darkness. And where hearts are hungry for truth they are attracted to light and eventually will find Him Who is Light. Praise the Lord, it is happening. And it gives us courage and strength to go on, sharing "light" in whatever way possible. It occurs to me that no matter where, a prairie village, downtown Toronto, a Maritime shore, or in a different culture and country, we have such a responsibility to be agents of light, as our Lord leads. For "God is Light, and there is no darkness at all in Him". (1John 1:5)

—Pat Pooler
Okhaldhunga, Nepal

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 429-2840

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Help Me Find Time

I feel creative this morning, Lord
Can hardly wait
to finish the beds
get to my typewriter
to set down thoughts
that come trumbling out
every which-way
demanding my attention
shouting their commands

I smooth the sheets quickly
spread the blankets carelessly
then I remember the people
who sleep in these beds
They're dear to me Lord
and deserve
the corners tucked in snugly
the pillows fluffed

These rooms should be dusted too
made neat and clean
I recall the promise
to bake bread today
I know
that takes creativity too
but please, Lord, help find time
to get to my typewriter

by GWYN WHILSMITH

FEBRUARY 1978

GLAD TIDINGS

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AUTHORS

Rev. Miss Shirley M. Jeffery is the minister at Knox Presbyterian Church, Port Carling, Ontario.
Miss Brenda Moncrieff is Secretary, Children's & Teenage Work, WMS (WD).
Mrs. Maud Fitzsimons is a member of WMS (WD), Council Executive.

GLAD TIDINGS
FEBRUARY 1978
VOLUME 54 NUMBER 2

KATHLEEN HUMMELEN
EDITOR

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This month GLAD TIDINGS is different. We hope you find it helpful . . . because it is our answer to your requests for resources on "prayer".

PRAYER

by SHIRLEY M. JEFFERY

How often have you been involved in a situation similar to this one? A certain W.M.S. group was made responsible for the devotions for a meeting. But due to weather conditions or other unavoidable circumstances that group was not able to come to the meeting. The President then asked another group to take the devotions—only to have the members say—"Oh, we just couldn't on such short notice. We just couldn't think of a scripture reading in such a few moments and we are certainly not prepared to lead in prayer."

So often we feel overwhelmed when asked to lead in the devotions. Especially, it seems we feel this way where prayer is concerned. When it is our turn to lead in prayer we have at least two methods of preparations. Usually we know at least two weeks in advance that we need a prayer so we begin a search for something suitable. We may find one in the "Glad Tidings", or in a book of prayers or we may use a poem that we have found.

Some of us may even be daring enough to write a prayer for the occasion. To do this we may remember from Sunday

School, C.G.I.T., or Young Peoples' that there are certain parts that belong in a public prayer. This little formula comes to mind—ACTS+I

A—Adoration—adoring God
C—Confession—confessing our sins
T—Thanksgiving—thanking Him for all that we have
S—Supplication—asking for our needs
I—Intercession—asking for the needs of others

With this acrostic clearly before us we have then written a sentence or two for each part of the prayer. We may have copied some of the sentences from prayers in a book. The finished product may have looked something like this:

"Everlasting and Almighty God, the Maker of heaven and earth, the Source of all life, in whom we live and move and have our being, we acknowledge that we have sinned before You in thought, word, and deed. We pray forgive us as we come sorrowing in heart and wanting Your presence more fully in our lives. We thank You, O Lord, for the death of Your Son by which this forgiveness is possible to us. We thank You for the Love we know through Him. Give us a greater love for our fellow man, we pray. We ask You to be with all those who are lonely. Help and strengthen those who are ill, we pray. In Jesus Name we ask this, Amen."

"Our daily devotional life is the basic training ground"

We may have used either of these methods—the read prayer or the written prayer—to prepare ourselves to lead in prayer. To our amazement we have found that the more we have had to do this, the easier it has become. Consequently we have been asked to do it more frequently and have been given a place of leadership in this area.

However, there is yet another way of building our abilities in leading in prayer. Our daily devotional life is the basic training ground in this area. The more we read the prayers of others in our daily devotional booklets or books of prayers the more we become familiar with words and thoughts that are helpful. Gradually these words and thoughts become a part of ourselves and our own prayer lives. This is especially true of words in Scripture. They come to mind often during prayer times.

Indeed, we may have come to that place in our own personal lives where we just talk to God as a child would talk to a father—in simple words of trust and faith. This is what Jesus shows us in His prayer in John 17. He says, "Father, the hour has come; glorify your Son that the Son may glorify You—and now, Father, glorify Me in your own presence with the glory which I had with You before the world was made. Holy, Father, keep them in Your Name, which You have given Me, that they may be one, even as You and I are one—I do not pray that You should take them out of the world, but that You should keep them from the evil one—Father, I desire that they also, whom You have given Me, may be with Me where I am, to behold My glory which You have given Me—" His words were simple but came from the heart. In the prayer you can almost hear His Spirit calling out "Abba! Father!"

If we are speaking to God from our heart we speak to Him as easily as to our earthly father all the while remembering that He is so much more than a human being. As we trust Him, receive and accept His goodness to us in Christ, we receive His Spirit and our Spirit is enlivened. We are born anew and then our spirit too, cries out in this way—Abba! Father! (see Romans 8:14 ff. For all who are led by the Spirit of God are sons of God—When we cry Abba! Father! it is the Spirit Himself bearing witness with our spirit that we are children of God.) As we come to the Father in this way we gradually learn to pray aright through the work of the Holy Spirit. Romans 8:26, 27 states it this way. "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words. And He who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." It is important then, to open our lives more to His influence in all areas of life but this is especially true in prayer.

Gradually then, as we open our lives to His Spirit and as we place our faith in Him we come to speak to our Heavenly Father in simple words that come straight from the heart. No longer do we have that absolute need to use set or written prayers. The words flow from us.

Many of us may do this in our personal prayers but we have not come to this place of fluent prayer in public worship. We are shy, afraid of our own voices or may have been trained in a way that would hinder us in this mode of praying.

I will never forget the first time I was expected to pray out loud in a group—with no preparation. We were praying around in a circle and each person was to pray for a particular need. I'm sure I was a bit panicky as my mind tried to formulate a request while listening to the others who were praying. When it was my turn I just blurted out what I felt. It really isn't very difficult, it just takes a little getting use to. The first time is usually the worst. After that, we gradually become less self-conscious.

We often start with prayers said by each one around the circle because it proves to be the easiest way to begin. Usually we begin with the part of the prayer called Thanksgiving. Most people are able to think of something for which they are thankful. Also, we begin with Thanksgiving because it leads us to other parts of the prayer. After giving thanks to God we easily are led to realize His greatness and so begin to adore and praise Him. (Adoration) On the other hand, Thanksgiving may lead us to see how ungrateful we are and we come easily to a place of Confession and Supplication. Then too, it leads us to see the needs of others and prompts the prayer of Intercession.

"gradually . . . we come to speak . . . in simple words that come straight from the heart"

To grow in this way of praying takes time in a group and several meetings may be spent on each part of the prayer or a combination of the components of ACTS I. If someone doesn't feel like saying something, he or she shouldn't be pressured into it. The next person should go ahead in prayer after waiting for a moment.

As we continue to pray in this way we are gradually led to a fluency not known before. Through the Holy Spirit our prayers become more meaningful, powerful and effective. By the Spirit we are directed to pray according to God's will in the situation in which we find ourselves—be it a W.M.S. meeting, at the side of a sick friend or in front of a congregation.

The key to prayer is our own heart's yearning for God and for His will to be done in our life and the lives of others.

I hope that these words may be helpful to you and I pray that you will step out in faith in this area of your life. ●

tell me about Prayer with children...

by BRENDA MONCRIEFF

In adult language, prayer is an outreach of the person to God, with the full recognition that God's will must be done. At its highest level, prayer is a communion with God. Genuine prayer involves the individual's praise, his/her confession, his/her aspiration and his/her own dedication. Praying is more than listening to the minister pray or reciting memorized prayers because it involves motives, attitudes and feelings. Love and adoration of God are central.

The goal of every parent, teacher or leader is to help make a prayer a natural and joyful part of a child's daily life. Parents and church leaders can open up to children the wonderful possibilities of prayer as a means of coming closer to God for help, for comfort and for thanksgiving.

Our Father, if we see anyone who is lonely or left out of games or fun, help us to think how we would feel if we were in his/her place. Help us to treat a lonely person as we would like to be treated.

O God, make us sorry for all the wrong things we have done. Keep us from all meaness and selfishness, and from hurting others by what we say or what we do. Help us gladly to obey our parents and teachers. Make us careful and cheerful in doing every duty. Help us to be truthful and honest and let us know you better and love you more every day.

Our Father, God, help us to learn that we can be good followers of Jesus. Help us to make our gifts so well that they will give much joy to someone who is sick.

What Helps Children Want to Pray?

Praying Adults: Before we can help our children to pray, we must ourselves learn to pray. Children learn far more from association with other persons than from formal instructions. In learning to pray, association with persons who practice prayer and find it a source of comfort, insight and courage, communicates more fully and at a deeper level than any instruction. Young children may be involved happily in family and church praying groups long before they can respond to the words being spoken. All this experience is primary in learning to pray.

When you are with a group of children, check to see whether you yourself are really praying or merely leading children to pray. This may be as an adult with children at home, at church school, at camp, before meals, or at any other place or time when you pray with or in behalf of boys and girls. Discipline yourself to the practice of real prayer so that you are able to convey a rich sense of your own consciousness of God's presence as you pray.

Atmosphere: Perception of the right moment for prayer will not only make it worshipful but also very real. The one who is leading children so that their hearts are increasingly open to God, will sense the right moment and will accustom the children to prayer at many times. That leader will provide children with ideas about God's nearness, his drawing them to himself at every moment of the day, and will turn to God in awareness of his presence again and again. Habitude and atmosphere go hand in hand to help a child to moments of prayer.

Situations: There are many obvious situations which lend themselves very easily to occasions of prayer with a child. Examples of these are when a child has done something wrong; on the death of a relative, friend or pet; when someone is travelling or moving away; on the birth of a baby; when a child has a particular fear; and when moments of thankfulness for food, family, friends, and the beauty of the world are appropriate. In each of these cases the prayers may be offered by parents or leaders and will give opportunities for the children to learn that God's presence is constant and continuous.

Characteristics Of Prayers

Prayers can be used to express feelings of friendship for other people; to express love and praise to God; to sum up a conversation, weaving into it the thoughts brought out by the children; and to bring out new ideas or stimulate the children to new activity.

Let the prayers be simple in thought and idea so that the children will understand them. Let them be short so that attention will not wander. Avoid symbolic phrases that will be meaningless to children. Prayers should be closely connected with what the children are doing and thinking. Use prayers that express the highest Christian ideals in terms that children can appreciate and accept. Give the children a chance to make their own prayers, although you may need to supply thoughts for them and do the speaking for them. Children, however, need to be given guidance in making their own prayers. They are apt to think that if they pray for a thing, they should get it and have no responsibility of their own.

In order for the prayer life of the children to be of the highest quality, the prayers should be real, humble, listening as well as speaking, and expectant.

As we seek to help our children to pray, let us teach them by example and precept that we believe in the God of our Lord Jesus Christ and that we have faith that "the prayer of a righteous man has great power in its effects". ●

In Danger

The wind is blowing strong
Tonight, dear God,
And there is lightning
And thunder in the air.
A tree blew down, and
A window broke with
A crashing noise.
in the time of danger
I will pray to you,
Dear God, and ask you
To take care of me
And make me brave
And unafraid.

In Sickness

Dear Father God
The pain hurts very much
Please help me to be brave,
But I know you will understand,
If I have to cry.
Please help me do
What the doctor says to do,
And not make it harder
For those who take care of me.
And help me, dear God,
To go to sleep
And be better in the morning.

from TELL ME ABOUT PRAYER
—M. A. JONES

This prayer first appeared in CCA News and was sent by Mr. Mathai Zachariah, Acting Secretary of the National Christian Council of India. Although written prior to the last election its theme of repentence and aspiration is equally relevant today.

A Prayer from India

Is this really the new day, Lord?
Has the "terror and tumult of hate" gone by?
Will life now be refashioned on the "anvils of peace?"

We are reminded of the prophets of old
Who scorned wealth and power,
Embraced simplicity and discipline
And spoke your Word;
Who risked their lives for the things that matter—
values, ideas, ideals, hopes;
Help us to discern the prophets in our midst.

From the Harappa dawn, through Aryan wisdom,
Through Buddha, Sankara, Gandhi and Nehru,
Through scores of sages, saints and seers,
You have led us with undimmed hope.
Through encircling gloom we always saw
the shimmering twilight, the silver lining.

We betrayed the poor—we the elite,
We the fifteen out of every hundred
Rose by ascending spirals to giddy heights,
While they the eighty-five in every hundred
Remained on earth, hungry.
We the intellegentia betrayed the poor, for thirty
long years.
We slept, hybernated, while they toiled.

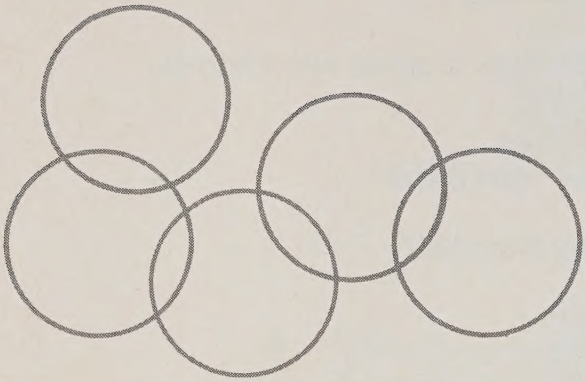
We thought only of the towel and the basin,
And never of the toils of the revolutionary.
We failed to see their bleeding points.
We the intellectuals betrayed their cause.
We tasted of the joys of life,
Amidst their joyless world of sweat and blood.

Will Nemesis have her day?
We are afraid.
Will we have the courage to speak with Plato of
distributive justice,
And give them their due,
And thus accept our deprivation?
Will we the living
Give them the dying their due?

We planned, but no one planned the planners.
Our ideologies, our paths—Sarvodaya, Socialism
Secularism, Swatantra
Became empty words, led us nowhere.
We forgot that ideologies are anthropoligies—
hopes about man's nature and destiny.
We are nothing but hypocrites—cowards all,
Who call for sacrifice and self-less service,
save for ourselves!

Between power, the ultimate arbiter and
Peace, the ultimate hope, we oscillated.
Around us some marched to power through chaos;
We chose another road—
But we seemed to have failed
Through our own fault,
Our own grievous fault.

So again we are on square one,
To start the pilgrimage again.
Rich with hopes, heavy with anxieties,
Carrying with us the load of promises and threats.
"A journey of a thousand miles begins with the first step";
Make this the first step, Lord,
And help us to grasp the moment.
For your sake
And for the sake of six hundred million of your people.



Prayer in groups

The ideas that follow are to encourage groups to include a variety of prayer experiences in their programme. All ideas will not be suitable for each group, but hopefully will encourage.

PROGRAMS ON PRAYER

- The program could include brief meditations on prayer promises in Scripture eg. (John 14: 13-14, Matt. 21:22, Ps. 5:3, Phil. 4:6-7, Matt. 7:7, Isa. 65:24, Matt. 18:19, Mark 9:23 . . .). The members might then divide into groups of three or four to share experiences of answered prayer, requests for prayer and close with a time of prayer together.

- Or the topic might be on hindrances to prayer. Some areas to discuss: doubt (James 1:6-8), self (Isaiah 53:6), lack of life (Mark 11:25, Matt. 5:23, 1 Peter 3:7-9, 1 Timothy 2:8-15), disobedience (Matt. 9:36-39, 28:19-20), lack of praise (1 Thess. 5:16-18), wrong motives (James 4:3), worldly habits and attitudes (Matt. 6:33, Ps. 66:16-20, Ps. 51:1-13). During programme plan a time to pray for forgiveness of those things which hinder prayer.

- Books on prayer could be used as a basis of study—for one session or several. For ideas see the listings on pages 16, 17.

- Prayers from Scripture, prayer "classics", biographies, hymns, poetry and contemporary prayer could form the basis of a study. The leader could give a brief background of the prayer; participants then discuss the prayer and how it is relevant to their needs.

PRAYER RETREAT

- A retreat of one or two days could be planned to offer a variety of prayer experiences. Any of the ideas above could be a basis of study; writing a litany and other ideas suggested in this article could also be included. A nature walk will alert participants to God's beautiful creation and provide opportunity to talk about what they see and its value to them as individuals. Each group or individual could bring back a prayer of praise, thanksgiving or petition to share with the others. It could be a verbal prayer, a poem, a song, a Bible verse, a poster, or whatever they wish. An important part of this retreat is to allow quiet time for private prayer and meditation.

PRAYER REQUESTS

- Offer the opportunity to submit anonymous prayer requests by providing 3 × 5 file cards on which individuals write their requests and place in a box. Someone can take these and, after they have had some time, formulate a prayer that includes all the requests and pray aloud.

- A variation on the above idea would be to have each member take a card home and include these concerns in their personal prayers.

- The church narthex would be a good place to hang a prayer banner. Have pockets or pins for prayer requests and then take time at meetings to pray for those requests.

PRAYER PARTNERS

- Have members who wish to "register" write their names, addresses, birthdays, anniversaries or other important dates on a card. These cards can be selected at random by members who will become their prayer partner and remember them during the year in prayer and by sending appropriate cards. Identification of prayer partners can be kept secret until a certain time or they can be known so that individuals can let one another know about special needs they have.

WRITE A DEVOTIONAL BOOKLET

- Prepare a booklet of devotions written by members of your own congregation. This could be done prior to a special season such as Lent or Advent. Choose a sufficient number of individuals or families to write daily devotions for the season selected. A particular theme or topic could be assigned or let writers be free to develop their own. When these are finished they can be assembled in a booklet and given to members of the congregation or group.

VARIATIONS FOR GROUP PRAYER

- **Sentence Prayer:** After talking about things to pray for, ask those who wish to pray about any of the concerns in short sentences.

- **Directed Silent Prayer:** The leader reads prayer concerns one by one and follows with period of silence during which the group prays silently about them.

- **Directed Oral Prayer:** The same procedure is used, but persons are encouraged to pray aloud as the concerns are mentioned.

- **Spontaneous Circle Prayer:** Take turns praying, moving around the circle. If a person does not wish to pray aloud he or she may simply touch the arm of the one seated to her left who may then pray.

- **Write a Litany:** The group may write a prayer together. After each section of the prayer is read, a response is given by the group, such as, "For this we thank you, O Lord" or "Praise the Lord, O my soul."

- **News Item Prayer:** Leader or members could bring items from the local newspaper that should be prayed about. These may be prayers of thanksgiving and praise as well as petitions, and may be for anything from personal to political concerns.

PRESBYTERIAN PRAYER PARTNERSHIP

- This pamphlet is produced monthly by the Board of Congregational Life (Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, M3C 1J7). It contains daily prayer requests and is available to individuals free of charge, and in quantity for $1.00 per 100 copies.

USING THE GLAD TIDINGS

- The leader cuts from the magazine portions of articles and news items which should be prayed about. Each person pulls a clipping from a container to pray for.

- Using the list of mission personnel which appears in each November issue, have each member select a prayer partner. Members would remember partners in their personal prayers during the year and perhaps send at least one letter during the year.

- Members could take turns preparing a prayer for meetings based on the current issue of Glad Tidings. Include individuals who may be mentioned in news items and articles. Remember petitions related to specific concerns, and thanksgiving for the "good news" contained in articles and news items. ●

Many of the ideas in this article are from "The American Lutheran Church Woman Resource Packet".

Psalm for the Storm

O come, let us bow down, let us worship the Lord our Creator.

Sing praises unto Him. Lift your songs of thanksgiving; for He hath dealt mercifully with us. He has been our Protector.

The storm raged, wild winds drifted snow; but our electricity never failed, it never failed to provide heat and light.

Our children were marooned, school buses were stuck; but our children were saved. They were not left destitute. They received shelter and kindness; yea, they were well cared for and entertained.

Anxious hearts received comfort. They were delivered from fear as radio news went forth. It went forth giving names and places where the marooned were sheltered.

Travellers far from home were given shelter; they were housed and fed.

Praise ye the Lord for His faithful servants. Thank Him for the O.P.P.

Without regard for self, they succoured the needy, their own lives they gambled for others. The comfort and warmth of their own homes they renounced while their loved ones waited anxiously.

Thank the Lord, all ye people. Praise the Lord, for without His help we are helpless.

Praise the Lord, for He is good; His mercy is everlasting; and His truth endureth to all generations.

E. JEAN ABRAMS

This Psalm was written during the storms of 1977 and appeared in the Cobourg Daily Star. Mrs. Abrams is a member of St. Paul's Presbyterian Church, Port Hope, Ontario.

Prayer . . .

a responsibility

a privilege

Notes from a discussion group held at Council in 1977.

PRAYER
by MAUD FITZSIMONS

Much has been written about "Prayer", and many questions asked about "Prayer", hymns written and poems read striving to tell what prayer is, the meaning of prayer, who should pray, when to pray and so on.

Prayer is a natural function of human beings, people of all faiths and people of no faith instinctively pray. The form by which people pray may be very different, but basically the desire to pray springs from a heart in need, from the feeling of inability to cope with that need. Prayer really is one's way of acknowledging some higher being.

Nearly everyone at some time tries to pray; but we have to admit very few of us know really how to pray, and here, like the disciples, we need to ask first that we be taught "to pray".

It is a great responsibility and a great privilege to pray, because through prayer we may be shown our responsibility to our fellow man, and we may also be brought into close fellowship with God. This fellowship or communion with God comes as we acknowledge our need of God and admit our total dependence on Him.

There are basically two kinds of prayer: the prayer that comes from the heart and reaches up to God, and the prayer that is superficial and does not reach God. Do you remember two men who were both in the same place, at the same time with apparently the same purpose in mind, namely, to pray? Read what Jesus had to say about each of these men and their prayers (Luke 18:9-14).

After Jesus had taught his disciples to pray and before He died it is interesting to note that the disciples fell asleep while they prayed before Jesus died, but after His death and resurrection they waited for the coming of the Holy Spirit, who so changed and activated their lives that we read they prayed as they visited in folks' *homes* (Acts 2:42-47). They prayed in the newly formed *Church* (Acts 12:5-19) and some prayed in the presence of unbelievers (Acts 26:25). When we pray we should seek to be alone with God, to pour out our hearts to Him. Read what Jesus says about this in Matthew 6:6.

The three great key words of prayer are, ASK, SEEK, KNOCK. These words are very simple and well known to us all, but they cover the total spectrum of prayer, for prayer is not only asking and receiving it is also listening to God and knocking at His door till we hear what God the Lord will say to us.

Prayer is the Christians vital breath, the soul's sincere desire. Prayer is the expression of the grateful heart for all God's provision for every needy child. Prayer is the power given to us so we can persevere in the face of great odds, so that continuing prayer will see the impossible become the possible. This is what Jesus meant in (Matthew 17:14-21), read this for yourselves and ask, does this apply to your life? We might all ask, is it because of our unbelief that our lives are so fruitless?

Prayer is an inexhaustible Source of Study: "How to pray", "Where to pray", "Why pray", *"Does God answer all prayers",* and so on.

Remember the greatest prayer any man ever prayed had only seven words in it (Luke 18:13). And of course the model prayer which Jesus gave us Himself was brief, yet covered every facet of life, and is called the "prayer perfect". ●

BOOKS ON PRAYER

FOR ADULTS

LEARNING TO PRAY, Askew
Twelve devotional Bible studies on prayer. Presbyterian Church in the United States, $1.50

THE PLAIN MAN LOOKS AT THE LORD'S PRAYER, Barclay
Each chapter deals with a section of The Lord's Prayer. Fontana Books, $1.95

HOW I KNOW GOD ANSWERS PRAYER, Rosalind Goforth
Author shares personal experience of prayer with reference to her time as a missionary in China. Moody Press, $1.40

PRAYER: CONVERSING WITH GOD, Rinker
General discussion of prayer with practical examples of "quiet times" and "personal worship". Zondervan Books, $1.40

COMMUNICATING LOVE THROUGH PRAYER, Rinker
Includes "Attitudes Which Need Healing", "New Attitudes About Prayer", and "Four Basic Steps in Prayer". Zondervan Books, $1.40

USING THE BIBLE IN PRAYER, Pennell
Includes not only help in using the Bible as a source of prayer, but many examples as well. Bible Reading Fellowship, $1.95

ALL THINGS ARE POSSIBLE THROUGH PRAYER, Allen
Chapters deal with those times when persons feel most the need for prayer. Spire Books, $1.35

HOW TO PRAY, Torrey
Examines "the moods, the methods and meanings of prayer." Spire Books, $1.35

INSTRUMENT OF THY PEACE, Paton
Meditations and prayers prompted by the prayer of St. Francis of Assisi. Fontana Books, $2.25

PRELUDES TO PRAYER, Cassels
365 Meditations "to help the reader prepare for genuine and meaningful prayer." Abingdon, $4.25 (hardback)

PRAYERS IN LATER LIFE, Snowden
Prayers with Bible readings for thirty-one days and special prayers. Large type. Fount Paperbacks, $2.75

PRAYING: HOW TO START AND KEEP GOING, Biehl and Hagelganz

A prayer workbook, with biblical references, for those who wish a disciplined, methodical approach. Suitable for individuals or groups. G/L Publications, $2.85

A LIFE TO LIVE—A WAY TO PRAY, Coburn

Sections relate to "Beginning With Ourselves", "Living the Lord's Prayer" and "Ending With Christ". Prayers at end of some chapters. Seabury Paperback, $5.25

FOR CHILDREN

SMALL PRAYERS FOR SMALL CHILDREN

Prayers for the beginning and end of the day and mealtimes. Helps children and parents to talk together about the small and big things of life and to pray. Augsburg, $3.50

WHEN I TALK TO GOD
FATHER WE THANK THEE

Plastic covered books of prayers for very young children. Gibson Co., $.70 each

A CHILD'S GARDEN OF PRAYER

Book of prayers for young children of kindergarten age. Concordia, $.79

TELL ME ABOUT PRAYER, Jones

Not only answers the many questions children ask, but also helps to make prayer a natural and joyful part of daily life. Rand & McNally, $2.50 (now out of print, quantities limited)

LET THEM WORSHIP, Sladen

A cross-denominational book of worship resources for ages 4-18. S.K.H.S. Publications, $3.95

WE CAN PRAY, LeBar

Illustrates when children can pray and also the types of prayers children use. Standard, $.70

OF SPECIAL INTEREST

CANADIAN PRAYER BOOKLET

Prepared in cooperation with local women across Canada by the Women's Inter-Church Council of Canada to celebrate their 60th Anniversary. Bilingual, French and English. Copies available from: W.I.C.C., 77 Charles St. W., Toronto, Ont., M5S 1K5, $.50

INTO THE SECOND CENTURY

Thirty-one meditations and prayers about the mission work of The Presbyterian Church in Canada. Prepared for the Second Century Advance for Christ. Available free of charge.

Unless otherwise indicated all these items are available from the WMS Bookroom. Please include postage as follows: First book $.20, each additional book $.10.

Easter Worship

CALL TO WORSHIP: Those who trust in the Lord for Help
will find their strength renewed.
They will rise on wings like eagles;
they will run and not get weary;
they will walk and not grow weak.

(Isaiah 40:31)

HYMN: Hallelujah! Hallelujah! (Book of Praise, no. 188)* verse 1

BIBLE READING: Matthew 28: 1-10, 16-20

HYMN: Hallelujah! Hallelujah!—verse 2

MEDITATION: How lucky we are in Canada that Easter coincides with the coming of spring. What better time is there to be celebrating the triumph of life over death. The feel of warm spring breezes and the long awaited release from six months buried in snow help us experience again the easter theme of "rebirth". What can make a person feel more hopeful than the sight of that first robin, or those grey, barren branches turning a bright, fresh green.

The smell and feel of the warm earth, the return of the birds' chatter, the shouts and cries of playing children—this is what we experience at this time of the year.

It gives us a clue to what the early disciples experienced when they met Jesus, risen and alive. It gives us a clue to what we should experience at Easter.

People rush back and forth to work and get caught up in the busy-ness of their lives. They often don't even notice that life is returning to the earth. They do not live with their eyes and ears open, and miss all the signs that are so evident. They do not realize how blind they have become.

Christians can be blind to Jesus' resurrection too! They can miss the signs of his new life. They might **talk** about it, but not **experience** it; it might be something they **believe in**, but not something they **live**; it might be something that happened **2,000** years ago, but has no meaning **today.**

But the Bible is clear: the resurrection has changed us; it makes it possible for us to be new people.

Just as surely as the warmth of the sun restores life to the earth, so the resurrection of Jesus transforms the world we live in. We become new people when we, too, share our lives with one another. We become new people when we, too, die to ourselves. We have become new people because Jesus has risen.

HYMN: Hallelujah! Hallelujah!—verse 3

PRAYER: Our loving God,
you who raised Jesus Christ from the dead.
Lest this divine miracle be in vain,
Show us how the power of the resurrection
can be applied to our personal lives.
Raise us from our graves of defeat and despair
and send us forth to reflect and to demonstrate
your resurrection power to others
in our world about us.
Touch others through us, O God, with that power,
that they may be raised from the dead
to live and serve and praise you forever.

(Leslie F. Brandt)

**("Old" Book of Praise: no. 219, using verses 1, 3 and 4.)*

K.H.

in the world

by Marjorie Ross

This winter's study guide is on the Caribbean, which is the one under-developed area of the world most of us are ever likely to visit. Because it is close at hand, and because the tourist agencies keep so many pictures of it before our eyes, we may feel that we have some knowledge, at least, of what it is like.

However, a little knowledge can be a dangerous thing. The study guide hopes to peel back the misleading outer skin of the Caribbean, as presented by the tourist brochures, and give a glimpse of the underlying reality. The articles in this space, for this month and next, should serve as a complement to your study books. This month:

FIVE CENTURIES OF HISTORY IN THREE AND A HALF PAGES

1. Before the Curtain Rises:

The people living in the Caribbean before the Spanish came were called Amerindians. They were of the same origin as the peoples of Central America, and belonged to two tribes, the Caribs, who gave the area its name, and the Arawaks. For the most part, these people were devastated by their contact with the white man's diseases and the white man's guns. A few scattered groups lingered on but in general it is true that, as in North America, the Europeans wiped the slate of the area clean, in preparation for writing their own story on it.

2. The Spanish Main

During the 1500's, Europeans regarded the islands only as stopping off places on the way to the mainland and the fabulous riches of the Aztecs and Incas. Spanish, French, English and Dutch ships all dropped anchor off the islands, to take on water and fuel, or to seek shelter in a cove from tropical storms or from enemy ships. Legends say many chests of Spanish gold were buried under trees by pirates who never returned to claim them. Those were colourful and violent years in Caribbean history, but they have left more marks in paper back novels and swashbuckling movies than they have in the subsequent development of the islands.

During these years, English and French privateers did their best to hijack the precious cargoes of Spanish galleons. In time, however, the treasure rooms of the Incas had all been looted and the game of robbery on the high seas came to an end. By that time the islands had all been claimed by one European power or another, and they began to assume some slight importance in themselves as places to settle. At this point in the story, because we are limited by space, I will confine our discussion to the British West Indian islands. You will not forget that French, Dutch, Spanish and finally American possessions were all evolving along their own paths at the same time.

3. They could have been tropical Newfoundlands or Prince Edward Islands!

350 years ago, all the British colonies in North America were open to settlement by hardy men and women who wanted land and a chance for a new life.

Royal charters were granted to enterprising individuals who, in return for titles to large tracts of land undertook to provide settlers to open up the new country. Bands of settlers sailed for Pennsylvania, or Virginia, or Barbados. From England they seemed much the same. Thousands of Scottish and English settlers migrated to small holdings in the islands of the eastern Caribbean, and for a time it seemed as if these islands would develop along the same lines as the colonies on the mainland. These settlers farmed the land themselves, growing their own food and raising tobacco for export to England.

Unfortunately, the tobacco growers in the Caribbean found that they could not compete against the tobacco grown in Virginia and by 1650 they were looking for another export crop. Dutch refugees from Brazil introduced sugar cane to the islands, and at this point the economic and political history of the islands begins to travel a different road from the colonies to the north.

4. The Sugar Revolution

Those settlers who began to grow sugar cane found it immensely profitable. Within a few years, they began to buy out their neighbours' farms, for it was evident, as with wheat farming, that the most efficient operation required a farm or plantation of 200 to 300 acres. The cane had to be processed at once, which meant a mill and other machinery on the plantation. The capital cost of this represented put cane farming out of the reach of the small farmers. They sold out (12,000 small farms in Barbados were reduced to 700 plantations) and many of them left the islands or became buccaneers preying on Spanish ships.

But sugar required more than large acreage and capital investment. Cutting cane called for at least one labourer per acre-200 to 300 labourers per plantation. Europe simply could not supply enough labourers for this back-breaking work, even though convicts, indentured labourers and prisoners of war from the English civil war were shipped to the plantations. The answer seemed all too obvious: import slaves from West Africa.

And so, between 1650 and 1800 millions of slaves were wrenched from the coasts of Africa and shipped to the islands. Something of the human suffering of this period was conveyed on the television series this past year called "Roots".

5. Planters, Blacks, but few West Indians.

The sugar industry and the institution of slavery together had a profound influence on every aspect of the islands' development. The small white class on top not only ruled but owned the rest of the population, but they found it more congenial to live in Europe than on their estates. Where the first settlers had planned to live and farm on the islands, their grandsons, suddenly made fabulously wealthy from the profits of the sugar trade saw the islands only as a source of wealth—land to be exploited—and lived their lives in fashionable English cities.

The slaves could not regard the islands as "home" either. Right through this period most of the slaves had been born free in Africa and had endured the passage to the West Indies themselves. Some slaves were "Creoles", that is, born in slavery on the islands, but the harsh conditions of slavery meant the death rate was very high and the birth rate was very low. Fresh slaves from Africa were constantly needed to keep up the labour force.

Only the freed "coloured" population of mixed blood which gradually began to appear had any feeling that the islands were their own place, and that they wanted to make something of them. Increasingly they took over positions of responsibility in "middle management".

6. Freedom—and Dislocation.

In 1833 slavery was abolished throughout the British Empire. It was hoped that freed slaves would continue to work on the plantations for wages. On a few islands there was little available land for freed slaves to farm and so they did continue working on the plantations. Wherever it was possible, however, freed slaves refused to cut cane, preferring to eke out a living on garden plots clinging to mountain sides in the interiors of Jamaica and St. Lucia, Grenada and the others. To this day, on these islands, you can see the flat lands of the coasts and the valley bottoms given over to large scale agriculture, growing food for export, while food for local consumption, grown by the small farmers, makes do on the shallow soil of the mountain sides.

Sugar production fell off, and within twenty years, in 1851, it lost its protected market in Britain and had to compete with beet sugar. With the coming of faster ships, fruit began to be exported from the islands, but they never recovered the commercial prosperity they had once enjoyed. Indeed, the Caribbean slipped into an era of economic stagnation from which some islands have never recovered.

At the same time as the Caribbean entered this period of economic depression, most of the islands reverted to a more dependent political state.

7. Economic Stagnation and Political Dependence.

We are familiar from our own Canadian history with the system of colonial government which combined a representative assembly, elected by a limited number of voters, usually property owners, with a governor appointed by the British government. This system was in use in the West Indian islands as well but in many cases it began to break down in the years following emancipation. A few islands, like Barbados and Bermuda, which had always kept a small European population and had a considerable number of educated "coloured", retained their assembly and managed their own local affairs competently. However, the very small islands, and Jamaica, lost their assemblies and reverted to direct administration by the Colonial office.

There were many reasons for this increased dependence. Caribbean historians see it as implicit racism on Britain's part since it took away what little autonomy the islands had at the same time as it was granting Canada self-government. Yet, it seems there was far more to it than that. If democratic self-government is going to work the electorate must be educated and must be prepared to accept the duties that go with citizenship. At that time the black population was just released from slavery where all decisions had been made by those in control. It was several generations before the psychological conditioning of slavery was shaken off and West Indians began to feel they could shape their own destiny. Then, they demanded the right to do so.

Moreover, the local administrators on these islands, white and coloured, were not showing much competence or wisdom in dealing with what was becoming a very difficult situation. Local government must have revenue from taxation and as exports dropped and commercial activity slowed down, there were fewer and fewer sources of revenue. It was impossible to tax a population of subsistence farmers, for they had nothing to tax. But how could they pay for the roads, the hospitals and the port facilities needed for development?

In the end, surrendering local self-government seemed a small price to pay for having Britain assume responsibility for these things.

8. The Twentieth Century

For most of this century the Caribbean has been a quiet backwater. A new racial element was introduced by half a million indentured labourers brought from India to work in the cane fields. Although they remained when their contracts ended, thus far they have retained their separate identity from African West Indians. Throughout the Caribbean distinctions of class based on shades of skin colour became increasingly important, and a serious obstacle to social mobility.

Most of the Caribbeans' problems are shared by other underdeveloped areas of the world, but are aggravated by the islands' peculiar history and geography. More about this next month, when we talk about the Caribbean as it is today.

(A pungent and readable analysis of the West Indian scene with particular reference to the church is available from the WMS Bookroom. Send for "Mission Invisible", by Geoffrey Johnston, memeo 5 pages @ 50¢)

DESIGNS FOR LEADERSHIP

June 23-25, 1978
University of Guelph, Guelph, Ontario.

This is a training event for Synodical and Presbyterial Secretaries (Adult, Youth and Children's) of Hamilton-London, Toronto-Kingston and Quebec/Eastern Ontario.

For more information contact your Presbyterial or Synodical Executive.

Registration Deadline: May 15, 1978.

NEWS

Bible Study Conference Interpreted Events Today

NARAMATA, B.C. (CCP)—Thirty-five Protestant, Roman Catholic and Orthodox theologians and lay people from 18 countries met in this village in the heart of the Okanagan Valley to discuss the Bible in contemporary situations and work.

Case studies of programs conducted by lay training centres in Asia, Africa, Europe and North and South America were presented. There was emphasis on the Bible's relevance for people in the 20th century.

Mrs. Oshadi Phakathi of the now-banned Christian Institute of Southern Africa, now living in Holland, told the gathering that the fifth chapter of the Book of Lamentations describes perfectly the situation of the black South African today.

The Africa study, written by Ms. Phakathi, said the major experiences which people have today are all mirrored in the Bible.

"Like us, Abraham experienced being rootless, the Hebrews went through enslavement under Pharaoh and so antedated our ancestral experience of slavery and our own exploitation under colonialism."

In South Korea, life is like living between a snake and a tiger, said Rev. Won Yong Kang, director of the Christian Academy of Seoul. (He was referring to President Park of the Republic of South Korea and the Communist government of North Korea.)

Rev. Ernest Willie, former national consultant for native affairs for the Anglican Church of Canada, presented a study on the North American situation.

Denominations Co-operate on Planning

BOLTON, Ont. (CCP)—In the first of what may be a series of co-operative seminars, representatives of 12 denominations gathered at Cedar Glen to learn more about "church planting", the beginning of new congregations.

The 40 participants heard an American church growth consultant warn that super-churches with very large memberships are not the answer. "They tend to feed off smaller churches," said Dr. Hollis Green, of Luther Rice Seminary in Florida.

He had two practical suggestions for beginning new congregations in developing areas. First, don't spend time taking surveys. "By the time you get around to doing something, half the people surveyed may have moved away". Second, new churches must be built where they can be seen, beside regular traffic flow. "People will drive ten miles to church if it is on the same road they drive ten miles to work. Send them off to church in the opposite direction and they won't go two miles."

The Fellowship Baptists in Canada reported its aim was to double its 400 churches during the 1980s. The Presbyterian Church in Canada has an objective of 50 new congregations. The United Church has developed only 20 new congregations in the past ten years but has recently put more emphasis on this area.

Other denominations represented at the seminar included the Lutheran, Roman Catholic, Anglican, Associated Gospel, Wesleyan, Free Methodist, Christian and Missionary Alliance Churches and the Church of the Nazarene.

Native Workers Gather for Eighth Time

GIMLI, Man. (CCP)—More than 50 participants from seven denominations took part in an Inter-church Seminar for Native Workers at the Provincial Leadership Training Centre here. Anglican, Catholic, United, Presbyterian, Lutheran, Dutch Christian Reformed, and Mennonites were all involved, in the eighth and largest of these seminars for workers among Canada's native peoples.

The theme, "God's Action in our World", was highlighted by discussions on native housing in cities, and of the impact of proposed natural gas pipe-lines on northern life styles, as well as evaluating the evangelism that had brought Christianity to Indian and Innuit peoples.

United Church Minister Stan J. MacKay appealed to native workers to risk responding to the burning bush today, as Moses had. "I fear that we will allow the bushes to burn and be consumed without the recognition of God's purpose. We live in a tremendous idolatry which will destroy us and our traditions."

Adam Cutland, newly appointed as national consultant on native affairs for the Anglican Church of Canada, reminded the seminar group that 500 native students are now enrolled in 3 universities in the province of Manitoba alone. "Our students are still invisible," he said, "But in a few years their leadership will challenge society."

Prisioners in Crisis Situation Says Chaplain

TORONTO, Ont. (CCP)—"Any person in prison is in a crisis situation," said Canon M. P. Wilkinson. "Therefore it is most important that the link between that part of God's family in prison and us in society is live and real."

Canon Wilkinson, secretary-treasurer of the Inter-Faith Committee on Chaplaincy in the Canadian Correctional Service, made this statement during the National Conference of Chaplains in the Canadian Correctional Service. Over 50 chaplains from across Canada attended the conference.

The Inter-Faith Committee on Chaplaincy acts as advisor, liaison and consultant in the recruitment of chaplains, and aims to ensure the Church's support of the chaplaincy service, said committee chairman Rev. R. Murray Tardiff.

"Because moral and spiritual problems are at the heart of a person, no rehabilitation program is worth anything unless the person is helped to discover who they are; and this is the Church's job," said Canon Wilkinson.

WEEKLY LOOKS AT POLITICAL-SOCIAL LIFE

ST. CATHARINES, Ontario (CCP)—Calvinist Contact, a weekly tabloid with a national circulation of 10,000, has expanded its staff to provide for increased emphasis and focus on social and political issues within Canada.

Keith Knight, editor and publisher of the Reformed paper, says that a number of excellent writers from across Canada have been engaged to look at the political parties, to conduct interviews with key politicians and to look at how Canadian Christians may become more involved in focusing on a new direction within politics.

wms highlights

News items should arrive the 1st of the month two months prior to the issue in which they will appear. Eg. January 1st for March issue. Only black and white photos can be used.

Brandon Presbyterial

St. Paul's Presbyterian Church, Hartney, Manitoba, was full to capacity when the WMS of the church held a service of Thanksgiving and Prayer for John and Judy Bertholet and their children, Eloi and Sherilyn, who left their Hartney home and church to prepare themselves as consultants in a new service project, centered in Jobat, India, and are now serving in Nepal. Rev. A. Gordon Smith, led in the service and was assisted by members of the WMS. The message was based on Paul's elders to the Philippians Chapter 4, verses 8-20.

An offering was received and this was sent to the School of Nursing in Jobat, India, for the support of a pupil, whom the Bertholets were able to help begin in her nursing career, with money received from people in Canada as gifts before they left.

A highlight of the service was an hour long tape, received from the Bertholets—each of the family speaking on their training and life at the United Mission in Nepal.

After the service more information of the work of the Bertholets was given by means of slides and maps. A pleasant social hour, enjoyed by the many interested friends brought the evening to a close.

MacLeod Presbyterial Semi-Annual Meeting

The Semi-Annual meeting of MacLeod Presbyterial was hosted by St. Andrew's Church in Lethbridge in September. Present were members from Fort MacLeod, Medicine Hat, Jumbo Valley and Lethbridge. Kathie Ballie and Rev. Hankinson led us in morning devotions, using the theme, "Arise and Be Doing". We were challenged to become awakened, to "shake off' any *Sleeping Giant* symptoms and not to miss any opportunities.

Marian Maclean gave a touching report on her attendance at the International North West Christian Mission Conference, where stress concentrated on the poverty of the Caribbean countries.

Pat Foulston presented an extensive well-prepared report on Council, endeavoring to convey to members the rewarding experience of being a delegate.

The afternoon session was devoted to learning proper business procedure at meetings, as well as discussion on Report Forms.

The meeting closed with a beautiful worship service led by Doris Schuetima based on the theme, "The Joy of Service".

West Toronto Presbyterial

At the semi-annual meeting of West Toronto Presbyterial, Miss Diana Wadsworth of the Helen McDonald girls' school in India spoke and showed slides. Over 600,000,000 people live in India and half the population is under 20 years of age. The school is at about the centre of India. It is a boarding school and girls come to it from all parts of India.

The slides showed their classrooms and school work, the two hostels, their games, etc. The girls attend church and Sunday school and the staff is Christian. One of the slides showed the Tibetan refugee girls as they were in 1963 and another showed most of them as graduate nurses. Miss Wadsworth asked for our prayers for the girls.

Mrs. Clarke, president of the W.M.S. group at Bonar-Parkdale church, who took the devotions, read from the second chapter of Ephesians which contains the verse, "Ye are no more strangers and foreigners but fellow-citizens with saints and of the household of God." She told us of a happy get-together between the congregation of Bonar-Parkdale and that of the First Filipino Baptist church which shares the building. The programme included singing by the Filipino choir and folk dancing. Pastor Catanus of the Filipino church spoke and Filipino refreshments were served.

Chatham Presbyterial

The Adult and Children's Secretaries of our Chatham Presbyterial organized two workshops in Dresden and Paulin Memorial churches. They were very successful and the evaluation sheets all requested that this should be a yearly event.

A tentative date—May 1st, 1978, has been set up at Knox church, Leamington for a preliminary planning meeting. We hope that you can fit this date into your schedule.

Barrie Presbyterial Orillia, Farther Lights Group

At our October Thankoffering meeting, we enjoyed as our speaker, Mrs. Claire Ellis of Midland and we presented our long time president Mrs. George Snoxell with an honorary membership.

We were concerned about our group disbanding for want of new officers but we solved our problem by appointing five different members to be responsible for two meetings each and Mrs. George Snoxell, to be the "co-ordinator." We also decided to have our meetings in the afternoon during the winter.

Bouquets to
GLAD TIDINGS SECRETARIES

For your prompt return
of subscription lists, and
for adding well over 1100 new names.

BWM NEWS

Dr. Ray and Mrs. Joyce Hodgson were formally appointed as Overseas Missionaries at the November meeting of the BWM Executive. They are to be offered first to Taiwan to teach either theology or religion.

Miss Mavis Hyndman will terminate overseas work January 15, 1978 and will begin work as Administrative Assistant/Finance at that time.

Miss Diana Wadsworth who has been on deputation, and doing study in education this fall will be on leave of absence without pay, January and February 1978. She will be with her father in North Carolina. She will return to Toronto March 1 and be on deputation until she returns to India late June or early July.

Miss Diane Petrie returning to Canada December 13, will spend Christmas with her brother and his family in Ottawa, then be on a study programme for ten weeks in Atlanta, Georgia. Her furlough will end mid June.

Mr. Jim and Mrs. Kathleen Whitefield have served the Board of World Mission for several years in a unique way. Offering themselves as volunteers to serve anywhere within the Presbyterian Church—they have been in India, Jamaica and serving the BWM and Second Century Advance, offices at 50 Wynford Drive. They have now been appointed to work in the Christian Project, Port Harcourt, Nigeria. They will go to Nigeria early in the New Year.

Miss Mgbeke Okore has written to tell us that she is assigned to the training of lay leaders at Goldie Training Centre, Arochuku, Nigeria. Miss Okore, a graduate of Ewart College and the University of Toronto, was on the Board of World Mission scholarship programme.

Miss Georgine Caldwell has been studying in a doctoral programme at Columbia Teachers College, New York—she has decided to complete her work before returning to Taiwan. Her furlough—extended to eighteen months is completed. She will be on leave of absence without pay from January 1978 to the completion of her study.

Rev. Earle Roberts, Secretary Overseas Programme has been on a field trip to the Caribbean where he attended the Caribbean Conference of Churches.

Dr. Rita Rudra, professor of philosophy at Ewing Christian College, Allahabad India, paid a brief visit to Canada early in November. A personal friend of Miss Pauline Brown, her visit was primarily to her and Miss Brown shared the visit by bringing Dr. Rudra to 50 Wynford Drive. She participated in a discussion on Dialogue with other faith in a sub-committee of Reasearch and Planning and paid a brief visit to WMS Staff.

Dr. Rudra is a fourth generation Christian, a member of a family which has made a great contribution to India, the country and the Church in India. She is an educator and recognizes necessity of continuous education for the Christian, church member. In India now, the Church is evolving as an indigenous Church—planning its education, its stewardship, its outreach in the context of the culture of the country and its particular need. Dr. Rudra exemplifies in her person and her conversation the strong leadership within the Church in India—leadership which demands that the Church be the Body of Christ in Indian terms and with Indian resources.

Dr. Rudra's visit, brief as it was gave an impetus and challenge as we think of our relationship with the Church of North India, and the things we can learn from the witness of that Church.

Mr. and Mrs. Dale Willson have been in Toronto during the autumn, doing biblical study and engaging in inner city projects. They attended orientation programmes in the summer, the autumn programme is continuing preparation for overseas work.

Mrs. Alison Stewart-Patterson a graduate of Presbyterian College Montreal has been appointed Assistant Minister St. Andrew and St. Paul congregation in Montreal. Mrs. Stewart-Patterson asked the Presbytery of Montreal and the Board of World Mission to be allowed to fulfill her committment as an Ordained Minister within the Presbytery of Montreal. The appointment was made within the regulations of the Board of World Mission—Mrs. Stewart-Patterson's stipend and allowances are at the same level as all Ordained Missionaries on their first appointment.

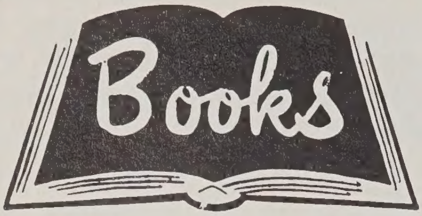
Rev. Murdo Marple, who with his family are serving the Hopewell charge in Pictou Presbytery has been appointed to First Presbyterian Church, Lower Sackville an extension charge in the Presbytery of Halifax-Lunenburg. The appointment is effective January 1, 1978.

Announcing . . . . .

ANNUAL COUNCIL MEETING
of
Women's Missionary Society (W.D.)

Ewart College, Toronto

May 8-11, 1978



Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

HAPPINESS IS A FAMILY WALK WITH GOD
by LOIS BOCK—MIJI WORKING
G.R. Welch Company, Limited $5.50

In the words of the authors the purpose of this book is to enable "families to share together in the discovery that they are adopted members of God's family; that they can have a personal relationship with God; and that if allowed, He will guide them through their lives. Families will discover that this 'Walk with God' is one of joy, of struggles, of relationships, of responsibility; but a walk with a future—God's future with them."

The book contains six units, each containing 1-3 Sessions around the following themes—

- Listening and speaking the truth in love
- Interpersonal Relationships in the family
- How to get to know God
- Love is something you do
- Talking to God—Alone
    —Together
    —Tanking-up spiritually
- How things really are—The real me
    —Life's little uglies
    —Now you see me; now you don't.

. . . And more!

The sessions in each unit are carefully outlined with specific suggestions as to "How To"—so that those using the book may easily follow. Each Session has three main activities—

1. Sharing—"Where we are and where we are going:
2. Family fun—A creative project or suggested special refreshment
3. Together before God—Reflection and prayer time

This book is designed to enable busy families to set aside at least 1/2 hour per week to share in a meaningful type of dialogue, fun and informal worship. It also enables participation by all ages in the family. Suggestions for involving a single family relative or family friend are also given. A delightful, fun and thought-provoking and "doing" book!

—Margaret Read

TODAY IS ALL YOU HAVE
by OVERTON STEPHENS M.D.
Zondervan Books $1.95

When Dr. Stephens learned he had terminal cancer, he decided to write a chronicle of his own life. The stories are rich in faith, service and love as he sought to help the spiritual lives of his patients as well as the physical.

Each one who reads it will find life full of meaning and ready to face the world with courage as they show others the love of Christ.

This delightful book should be in the hands of every concerned Christian who is ready for an adventure in reading and in living.

—Mrs. J. G. McBride

POSTAGE
First Book—$.20
Each additional book—$.10

OFFICERS' ODDMENTS

A quilting bee! Old-fashioned—our grandmothers quilted. Very new—our daughters are learning the art. Quilts with patches full of memories; modern quilts in patterns out of the past; quilts with embroidered names—quilts—women—

A W.M.S. quilt can be quilted in wintry February—white or blue background, with bright floral patches that resemble the Burning Bush.

This corner will be quilted by the **Presbyterials** *which are holding their Annual Meetings this month. In and out they ply their needles, putting together plans for the future, using stout threads of the present, and improvising from patterns of the past.*

Across the corner will be the **W.M.S. Group** *quilters who have taken the C.O.C. and the Explorers under their wing, providing the children's leaders with baby-sitting, study books, crafts materials—and looking in on their meetings.*

At the other end, those new at quilting—those who, in the Groups, assumed office for the first time in January. Their stitches may be large, uneven; their thread may snarl—but they will learn, with the help of the experienced quilters, their predecessors in office, who can pass on pointers in procedure.

At that end too, the **Group Programme Conveners,** *working to make the February mission-study programmes the best yet. While they quilt, their thoughts are on the discussion of the work of God's church in the Caribbean area, or right in the place where they are—how to make it live.*

Dedicated stitchers all, in the fabric of the W.M.S.

In Remembrance

Mrs. Jennie Finlayson
Presbyterian, Avonmore

Mrs. Fred Young
Presbyterian, Avonmore

Mrs. Beatrice Low
St. Giles, Calgary

Mrs. Maud Brown
First, Collingwood

Mrs. John Milne
Presbyterian, Eden Mills

Mrs. Charles (Helen) Matheson
Knox, Embro

Mrs. H.H. (Janisa) Parker
St. Andrew's, Fergus

Mrs. Jean McAlpine
Presbyterian, Glencoe

Mrs. Evelyn Marshall
St. Andrew's, Islington

Mrs. Wm. (Claire) Belson
St. Andrew's, Lachine

Mrs. Muriel Bannerman
St. Andrew's, Markham

Miss Adelaide (Ada) Biggs
First, Pembroke

Mrs. Reta Johnston
Knox, St. Thomas

Mrs. Joseph (Grace) Kinney
Cooke's, Toronto

Mrs. Maud Carpenter
Morningside-High Park, Toronto

Miss Lauretta Cumming
St. Andrew's, Victoria

"This is the way you should pray:

'Our Father in heaven:
May your name be kept holy,
May your Kingdom come,
May your will be done on earth as it is in heaven.
Give us today the food we need;
Forgive us the wrongs that we have done,
As we forgive the wrongs that others have done us.
Do not bring us to hard testing, but keep us safe from the Evil
One.'

For if you forgive others the wrongs they have done you, your Father in heaven will also forgive you. But if you do not forgive the wrongs of others, then your Father in heaven will not forgive the wrongs you have done."

Matthew 6: 9-15

MARCH 1978

GLAD TIDINGS

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CONTRIBUTORS:

Dr. E. A. Thomson is Principal Clerk Emeritus, Presbyterian Church in Canada. This article first appeared in Glad Tidings, April, 1973.
Frances D. Nugent is a former regional secretary for the WMS (WD) and lives in Ripley, Ontario.
Jean Stewart is a member of St. Andrew's Presbyterian Church, Streetsville, Ontario.
Kenneth W. Clapp is a pastor of the United Church of Christ.
Gwyn Whilsmith is a newspaper columnist from Exeter, Ontario.

GLAD TIDINGS

MARCH 1978

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KATHLEEN HUMMELEN
EDITOR

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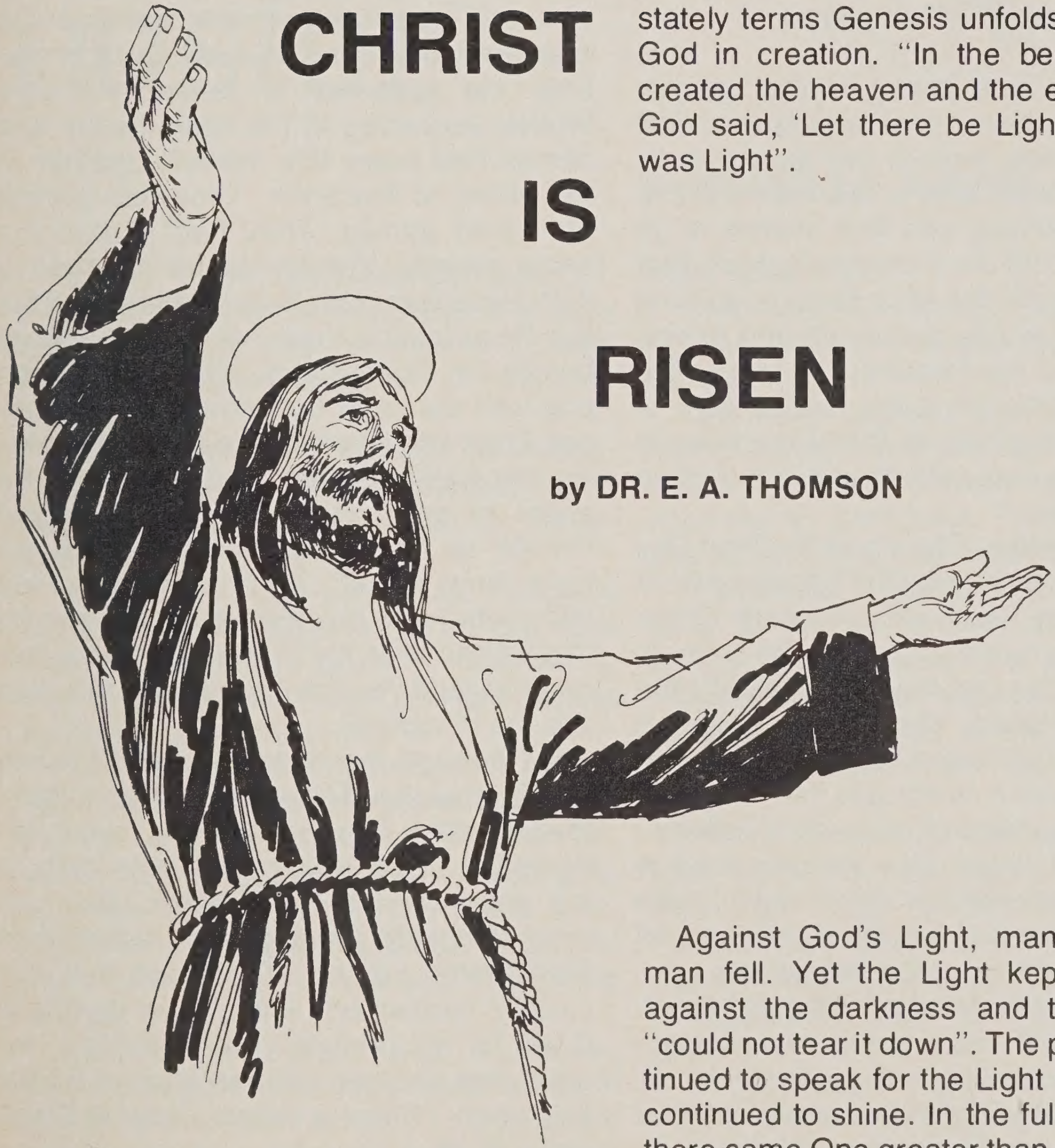
CHRIST IS RISEN

by DR. E. A. THOMSON



YOU Presbyterians, wrote our angry correspondent, do not believe in the Bible. You do not keep the commandments of God. The Bible tells us that "The Lord rested on the Seventh Day: wherefore the Lord blessed the Sabbath Day and hallowed it. Remember the Sabbath Day to keep it holy". By worshipping on the First Day of the week, instead of the Seventh, you break God's commandment. You do not believe what the Bible says.

It is true that we hold the First Day of the week as the day on which we gather to worship. God has the work of creation but He also has the work of redemption. In stately terms Genesis unfolds the work of God in creation. "In the beginning God created the heaven and the earth . . . and God said, 'Let there be Light', and there was Light".

Against God's Light, man sinned and man fell. Yet the Light kept on shining against the darkness and the darkness "could not tear it down". The prophets continued to speak for the Light and the Light continued to shine. In the fulness of time, there came One greater than the prophets.

The battle against sin was to be fought out before heaven and earth. God Himself was to enter the arena. The Word was to be made flesh to dwell among us. God was to redeem His people. He was to save His people from their sins. John Milton wrote his great poem "Paradise Lost" but he knew that was not the last word, that Paradise must be regained and again he took up his pen:

I, who erewhile a happy garden sung
By one man's disobedience lost, now sing
Recovered Paradise to all mankind
By one Man's firm obedience
Fully tried through all temptation.

The battle was joined in that greater work of God, the work of redemption. God stooped in lowly form to live among men, to walk with them and to talk with them, to share their poverty and their shame, to go to the cross and die a criminal's death that men might have the abundant life, to beat back sin and wrong and death and to seal the victory on the Resurrection morn. The work of redemption is the harder work of God. Jesus teaches us that it is easier to make a lame man walk than it is to forgive a man his sins.

So the Christian Church on the First Day of the week celebrates God's finished work of redemption. For a while the early Christians came to worship both on the seventh day and on the first day but gradually the first day prevailed. The Church does not look backward; it looks forward. Every first day of the week it celebrates the Resurrection, the completion of the work of redemption in Christ Jesus. One minister used to give out a Resurrection hymn each Lord's Day. He wanted to keep the significance of the Day constantly before his people.

How God accomplished this great event, we are not told. God moves in a mysterious way His wonders to perform. All we know is that the tomb was empty and that hundreds of people could testify that they had seen the Risen Lord. It is the story of Christ coming back to His own. Had this been a work of fiction, He would have returned to haunt His enemies, to Caiaphas, the High Priest, who could send an innocent man to the cross to further his own selfish aspirations, to Pontius Pilate, the Governor, who showed how a stubborn man could yield to blackmail, to Herod whose only interest in Jesus was that of a child playing with the latest toy. Truth is stranger than fiction. Christ came back to those who loved Him. He sought out His friends. He appeared to Peter who had denied Him thrice. He appeared to the Disciples who had forsaken Him and fled. He appeared to five hundred followers at one time. He appeared to James, His own brother according to the flesh. Jesus and James had been little fellows together in the home at Nazareth. They had played the same games. They had shared the same poverty. Yet James did not believe that Jesus was other than his brother. After the Resurrection they met. "They walked beside the tideless sea". They communed one with the other concerning things eternal. Then and only then did James believe. He too had seen the Lord and when he came to write his epistle, he described himself as "the slave of God and of the Lord Jesus Christ". Again and again Paul laid claim to be an Apostle on the ground that he had seen the Risen Lord on the Damascus road "as one born abnormally late into the Kingdom".

So through the centuries the Christian Church has stood firmly on this great truth, the fact of the Resurrection, the fact of Redemption. In Calvary, in the empty tomb, in the power of the Resurrection, God accomplished His great work of redemption. Said Martin Luther, "The Word that has created heaven and earth, must do this or it will be left undone". As Christians, we greet one another with the ancient Easter salutation, "Christ is Risen! Christ is Risen indeed!" ●

traditions of easter

by FRANCES D. NUGENT

"Easter. I love it! My stomach loves it!" exclaimed Timmy as he popped a brightly coloured candy into his mouth. "Easter eggs . . . chocolate bunnies . . . mmmmm good!"

"Good to taste, yes," replied his mother, "but not good for your next checkup at the dentist's—or for a big appetite for breakfast."

"Oh, I don't know about that," laughed Grandma as she began to set the dishes at their places on the table. "I have yet to hear that boy admit he isn't hungry. Where he puts it all, I don't know!"

"I do," commented Mother. "Just yesterday I let the cuff of his jeans down two inches—and let a tuck out at the waist besides. He's a big boy for ten." Looking up she saw Karen, Timmy's twin sister coming down the stairs. "You look thoughtful this morning, Karen," she said. "Anything wrong?"

"Not really," replied Karen. I've been thinking about some of the things we do at Easter. Some seem so odd. I don't get the connection. Like coloured eggs and chocolate rabbits and . . ."

"And your new clothes," teased Timmy.

"Yes, and even my new clothes," added Karen.

"It's true," agreed Dad as he joined them. "Some traditions may seem odd as you say but many of them have or had real meaning for Christians. Take the coloured egg for example," he went on.

"Hundreds of years before Jesus was born, in spring festivals the egg represented new life. Even the Jewish people include the egg in Passover feasts. What an excellent way for Christians to signify the Resurrection—new life in our risen Lord!"

After a moment he went on. "People all over the world have egg traditions—and they vary from country to country. In France on the Saturday between Good Friday and Easter Sunday, children take gifts of eggs to the priest when they go to confession.

In the Austrian alps children go from house to house singing carols and receiving specially decorated eggs in return."

"I remember my grandmother telling stories she had heard of long ago days in England," continued Grandma. "Messages were often written on the eggs and sent to relatives and friends. They were so treasured that they were kept for years. And would you believe it, some were even used as proof in family records because the sender had thought to include the date on the egg, too!

Today, English children still love to receive eggs at Easter, but now they are chocolate and wrapped in bright coloured paper."

"My friend Stan came here from Greece a couple of years ago," said Timmy. "The other day I was over at his house and his mother was dying a bowlful of hard-boiled eggs red. She said it is because red is a joyful colour and Easter is a time of joy. On Easter day when they go out they take red eggs with them. When they meet a friend they stop, knock an egg against the friend's egg and say, 'Christ is risen!' and their friend replies, 'Truly, He is risen'."

"Well, I can't think of much Christian thought in the rabbit," Karen went on.

"Not unless you think of the creature's ways," said Mother. "I once heard of an old legend that pictured the rabbit as a very shy animal—defenceless—dependent on others for survival. In some ways we are like him—defenceless on our own—but strong and sure in Christ who died to save us."

"Of course we can trace the rabbit back to the ancient Egyptians," continued Dad. "As you know, a rabbit is sometimes called a hare. According to an old Egyptian myth the hare is a symbol of the moon and the date of Easter is governed by the moon so . . ."

"That's something I've been wondering too," said Karen. "How come the date isn't the same every year?"

"I know that one," piped up Timmy. "We talked about it in Sunday School a few weeks ago. It must have been the week you were down with the flu. Anyway, away back in the year 325 Christians met to decide certain things. The meeting was called the Council of Nicea and one rule they made was to set the date to celebrate Easter. They said it should be on the first Sunday after the first full moon after March 21st. And that's when we still celebrate it. My friend Jeff looked it up and said that it can be anytime from March 22 to April 25, depending on the moon."

"I see you're wearing your new dress, Karen," commented Mother. "It looks pretty. Goes well with your blue eyes."

"Thanks Mom," replied Karen. "I like new clothes—especially at Easter time, but I'm not sure why."

"That goes back a long way, too," said Mother as she popped some buns into the oven. "A custom of the early Christians was to wear white clothes made of new linen when they were baptized, again, a sign of new life. At Easter we try harder to live more like we think Jesus wants us to live. Our bright new clothes on the out-side help us to remember we want to be good and clean and new on the inside too."

"Were those hot cross buns you put in the oven a minute ago?" asked Timmy.

"Yes they were," said Mother, "another symbol from ages back. At first they were made without yeast like the Jews' unleavened bread of the Passover—and they were flat and hard. But the recipe changed through the years. Ours are soft, more like a bread-bun with spices and fruits and a cross on top in white dough or icing. They used to be eaten only on Good Friday and had all sorts of superstitions attached to them. Now we eat them all through the Easter season if we want to."

"And that ham we'll put in the oven later today is a favourite at Easter, too," Grandma went on. "Some say it's because Jewish people did not eat ham and Christians being free of the Jewish rules ate what they liked. So here we are, so long after, still showing our freedom in Christ with our Easter ham!"

"I noticed lamb advertised in the store ads this week too," said Karen.

"Yes," replied Dad, "remember the problems Moses had getting Pharaoh to free the Israelites? The last plague was that all first born males in Egypt would die on a given night. So that death would pass over the homes of the Israelites, Moses instructed them to kill a lamb and sprinkle its blood on the door frame. The next day the Pharaoh told Moses to take the people and go."

Grandma continued, "the rules said, too, that the lamb was to be roasted, no bones were to be broken, and it was to be eaten with unleavened bread and bitter herbs by the family. Jesus took part in the remembrance of this great event the day before He died. Even today, Jews all over the world still celebrate the Feast of the Passover."

"I see," Karen went on, "and Christians see Jesus as the Lamb of God . . ."

". . . who takes away the sins of the world," finished Grandma. "I know Christians would have celebrated the resurrection no matter when it took place. But it seems even more special that He died and rose again during the Passover celebrations."

The timer went on the stove and as Mother took the hot cross buns from the oven Karen sighed, "That cross . . . how it changed the world! I sometimes feel sorry for Judas. He just didn't understand, did he. He wanted to change his world in the only way he knew—rebellion. How disappointing it must have been. There was Jesus riding into Jerusalem . . . everyone cheering Him as a great leader. He could have started a revolution in an instant but He did nothing at all."

I wonder if that's why Judas betrayed Him," mused Timmy. "Maybe he thought if he did, Jesus would have to do something to save Himself. He didn't know he couldn't force Jesus to start a revolt."

"Maybe because He already had," said Dad. "Not with war and fighting but with changing the ways people think—the ways they treat each other. 'Love one another,' He said. 'Do good to those who hurt you.' Some of His teachings must have sunk in!"

"I think the members of the Council must have been worried too," added Grandma. "Everything had been the same for so long. And here was Jesus wanting people to change their ways."

"If I had been there I don't know how I would have felt," added Mother. "Probably very excited when I saw Him riding on the donkey in the streets of Jerusalem with all the people shouting and praising Him. Why, I'd probably have joined them. A few days later I'd have been all mixed up. There was the one I'd believed would bring a better day for me and my family being nailed to a cross. But what joy on the day after the Sabbath! I might have been one of those women who saw the stone had been moved. I might have seen the angel and heard him say 'He is risen!'—and I'm sure I'd have gone and told everyone I could. If they didn't believe me I'd have told them to go to the tomb and see for themselves."

By now, breakfast was ready. The family sat around the dining-room table. Their heads were bowed and Dad prayed—

"Thank you, Lord, for Easter,
  For all its many traditions and reminders.
Thank you for planning the seasons,
  And especially for this season of new life.
Help us to know the new life
  That is ours in Jesus Christ.
Help us to know, and follow, love and serve Him
  All our days. Amen."

Then he took an egg from the basket in the centre of the table. "Christ is risen," he said. As each of the others took an egg and knocked it against another's, the reply came back, "Truly, He is risen!" ●

Volunteers:

"Do-gooders in the '70's"

by JEAN STEWART

The telephone shrilled, piercing even the high drone of the vacuum cleaner.

"Joan? Sorry to bother you—I know how busy you are. But this has just come up, and it's an emergency. One of the volunteers in the 'patterning' program for little Becky Smith—you know, the brain-damaged little girl—has to have an operation, and won't be able to help out for a couple of months. We wondered if you might fill in for her; it's only two hours on Wednesdays, doing exercises and rhythm games and so on. It's **so** hard to find someone at home these days—everybody's working, it seems! Do you think you might be able to help us?"

Joan felt the familiar knotting in her stomach. "Oh no, not again!" she thought. Her mind raced as she glanced at the calendar above the phone. Mondays, the school library and C.G.I.T. at seven. Tuesdays, her day to drive for Meals-On-Wheels. Wednesday afternoons, visiting and crafts at the nursing home. Thursdays, study group at the church, and leading junior choir after school. Fridays, the kids' hockey, plus stand-by duty at the Distress Centre. Sundays, church school class and youth group. A house, a husband, three children . . . "I'll think about it and call you back. Try to get someone else, won't you? If you're **really** stuck . . ."

Does this not-quite-fictional scenario strike a familiar chord? The whole area of "volunteer work" is a subject of controversy and concern in these days of "liberation" and working women. On one hand the dilettante "Lady Bountiful" type of do-gooder is under attack as a non-professional filling empty hours of otherwise boring life as a housewife. On the other hand, the fragmentation of society, break-down

of the family unit, and financial restraints in difficult economic times, give rise to a crying need for volunteer help in a wide variety of fields. The increasing number of women in full or part-time jobs means less people to do the traditional volunteer jobs, and puts more pressure on the few at home. In her essay "No More Silence"* Alice Hageman quotes a Harvard theological professor: "You know that the church is dependent on volunteers for its survival, and as women go to work that source is drying up." What **is** the role of the volunteer in church and society today?

In a very real way the concept of the woman volunteer doing good works is uniquely Christian, with its beginnings in the early Church and its sense of mission. Feminist writers today remark with wonder at the role of women in the New Testament Church—a role quite unusual in the Greek and Roman society of that period. In the 'house-churches' of the 1st century, women were active in the sharing and distribution of food and possessions with the needy. Some women are singled out for special praise, such as Tabitha or Dorcas of Joppa, who was "full of good works and acts of charity" (Acts 9:36). Lydia opened her house and her purse to support Paul and Luke during their ministry in Philippi. In his greetings to the Christians in Rome Paul refers to Phoebe: "she has been a helper of many and of myself as well"; to Mary, "who has worked hard among you"; to Persis, "who has worked hard in the Lord" (Romans 16). The letter to Timothy describes the ideal "widow" (one who has received support from the church but who worked for it as well): "She must be well attested for her good deeds, as one who has brought up children, shown hospitality, washed the feet of the saints, relieved the afflicted, and devoted herself to doing good in every way" (1 Tim. 5:10). As the years went by the role of the "widows" and "deaconesses" became more formalized for a time, and the early Church Fathers refer to such women as visiting homes, distributing charity, visiting the sick, and caring for the dying.

With the rise of the conventual movement as a parallel to monasticism, the "volunteer" work of Christian women became an important part of convent life. The first formal "order" for women was founded by the sister of St. Benedict, Scholastica, about 530 A.D., and from that time the convent and the nun became the focus of the work of Christian women among the poor, the sick, and the suffering. In fact, the "volunteer" had been replaced by the "professional".

The great upsurge in women's volunteer work as we know it today came in the 19th century. Christian women like Elizabeth Fry protested against deplorable prison conditions. Women began to speak out and join groups committed to the abolition of slavery and the curtailment of drunkenness. Crusades for women's education and for votes for women were mounted. The Women's Christian Temperance Union was founded in 1874. In the midst of all this the rise of the modern missionary movement in the Protestant churches, in North America especially, gave women a role hitherto undreamed of. In little churches and big across the land, groups of women came together, studied and prayed, raised money and made 'bales' for the support of missions at home and overseas. Such groups became the basic training-ground for women in how to organize, how to raise money, how to educate, how to reach out beyond their homes.

For 100 years or so the pattern of the Christian woman voluntarily doing "good works" was the norm, accepted and unquestioned. For many older women reading this article it **was** and **is** a way of life—W.M.S., the W.A., teaching Sunday School, raising money for worthy causes, visiting the sick, working with community groups such as the C.N.I.B., the local hospital auxiliary, the Red Cross, the Cancer Society. But for some younger women the barrage of the Women's Liberation Movement and the "New Feminism" in the 1960's and 70's has shaken their faith in these verities. The volunteer is sometimes seen as a cop-out, as someone being "used" by society. A woman's worth is valued by her professionalism, by her salary, in a world of work. The average age of many women's church groups is growing older and older, as more and more young and not-so-young women rejoin, or never leave, the workplace. (On this writer's street of 17 homes, only 2 women are at home during the day.) Evenings and weekends find many women too busy with housework, or too tired, or too preoccupied with leisure or educational activities, to participate in traditional volunteer programs. As a result, the smaller number of women who have so-called "free time" available—the Joans of our opening anecdote—are increasingly under a workload that makes them busier than many full-time "working women".

There are basic questions here for thoughtful, concerned Christian women. Clearly the message of scripture sends us from our homes into the world of our neighbours and their needs. Our Lord's specific challenge concerning the hungry, the thirsty, the stranger, the naked, the sick and the imprisoned cannot be sidestepped: "As you did it not to one of the least of these, you did it not to me." (Matt. 25:45) The searching questions of the leaders of the New Testament church still confront us: "What use is it for a man (woman) to say he has faith when he does nothing to show it? If faith does not lead to action, it is itself a lifeless thing." (Jas. 2:14, 17) Within the local congregation we have a duty and a privilege to share the church's mission by demonstrating Christian love in action—in teaching, in visiting the sick, in giving ourselves and our possessions wherever there is need.

But "church work" itself can be self-perpetrating and ingrown, and many Christians feel that they can best fulfil their vocation and mission by volunteer activities **outside** the church, in the myriads of causes and programs in the secular community. Sometimes the church becomes the spearhead for such community service. In this writer's small town congregation, a task force established by the Session to consider outreach to the community **beyond** the congregation really took off and found itself so involved that it approached other churches, and eventually became the core of a "Neighbourhood Assistance Program" that co-ordinates all volunteer activities in the community, providing such services as emergency homemaking and family crisis assistance, nursing home visiting and service programs, a clothing depot, and transportation for the elderly and others in need. Such an experience has no doubt been duplicated in many other places across the land.

In our rapidly changing society the pattern of volunteer work itself is changing. Volunteers are being recruited for work at nights and on weekends. At each end of the "middle-aged-housewife" segment of traditional volunteerism, teenagers and a growing army of the retired are becoming the core of volunteer programs. In some cities, volunteer "grandparents" are being actively recruited for one-to-one relationships with troubled teens. In a world where "women's lib" at its best means "people's lib", increasing numbers of **men** are finding the freedom and the joy of more **personal** volunteer work as opposed to their traditional "service-club" role.

Finally, what word can we give to "Joan", with whom, I suspect, many readers will identify? What can we say to the many, career women and housewives alike, to whom the choice is not whether to **be** a volunteer, but how to select, to say NO sometimes without feeling guilty, to balance the contending cries for time and energy from family, husband, children, job, church, community—and perhaps, even, to find time for personal "inner time"—to read, to provide physical and spiritual health? What shall we say to the woman who is so caught up in the needs and ministries of church and community that she comes home tired and snappish to her family, or reports to her job with weariness and lack of attention? There are no easy answers; perhaps the only answer is to "wait upon the Lord"—to seek His will and His help in pacing our lives according to our years and the pattern of responsibilities which the years bring.

The Oxford Dictionary defines a volunteer as one "acting of one's own free will, not constrained." For the Christian that definition simply won't do: it is part of the wonderful irony of the gospel that it is precisely because "the love of Christ constrains us" (II Cor. 5:14), that we must freely reach out to minister to the needs of our brothers and sisters whenever and however we can. ●

* *Hageman, Alice L.,* Sexist Religion and Women in the Church, *Association Press, N.Y.*

Making Retreats

Work

by KENNETH W. CLAPP

Recent years have seen an increase in the use of church retreats as a means of accomplishing a variety of goals. If the church exists as the community of Christians and is indeed serious about following the example of Jesus Christ, then it finds itself on solid ground with the use of retreats. Jesus retreated not only for personal growth (Matthew 4:1f), but also with his disciples that together they might be edified (Luke 22:39-46; John 18:1f; Mark 9). Unfortunately, much of what takes place today under the label of retreat bears no resemblance to the purposeful, enriching retreats of Jesus, nor are today's retreats the kind of deeply spiritual experience that a retreat ought to be.

If you have planned a retreat or are thinking of doing so, you may want to ask yourself how many of these components were or will be present:
—separation from everyday experience
—devotions and prayer
—reflection and silence
—worship (usual and unusual)
—discipline acceptance (each person becoming totally a part of the experience)
—small group encounter
—rich subject matter, stimulating ideas
—recreation
—fulfilling objectives and plans
—resolution/reality and reentry.

A retreat for whom? Most churches have had some experience planning retreats for specific small groups in the church. Young people frequently plan weekends, or the church board or consistory may retreat for a day or two to do long-range planning. Retreat planners can build on these experiences. But we are talking here about an inclusive retreat for the entire congregation—one that envisions participation of all ages and groups. Such a retreat is infinitely worthwhile, but it takes a wholly different kind of planning. When you cut across a wide spectrum of ages, you will find that the needs of the group are multiplied, and plans must be adjusted accordingly. For example, couples, and families with young children should be housed as units, but older children and youth usually prefer dormitory style. Older people like to be with the whole group but they also need a time and place to get away to rest.

Similarly, the schedule must be planned with the particular makeup of the group in mind. Young children go to bed early. How will that be handled? Will there be times for all ages to be together and times when parents are relieved of responsibility so they can think and talk with adults?

A church retreat can be made to work for you and to produce constructive results in your congregation. But in order for this to happen, the retreat must be more than a social outing. Two things are essential: the reason or purpose needs to be clearly defined, and lengthy and meticulous advance planning must be done.

Let's look at initial steps in planning.

• *Begin early.* Set a date and place. No date is conflict free, but you need to consider patterns of the congregation that make some times better than others. Some of the better retreat centers are booked a year or more in advance. Early planning is essential to give participants time to make plans to attend and allow planners time to do a good job.

- *Secure sponsorship* for the retreat by some organization such as the consistory, the church school, the evangelism committee, or a lay-life group. This will give the project credibility and will be a source of support.
- *Appoint a registrar* to handle room and meal reservations, collect moneys, and handle arrangements at the retreat center. Do not lay this burden upon those responsible for directing the program.
- *Begin publicity:* **when, where, what, who.** This must be more than a printed flier or two. If the retreat idea is new to your people, you will need personal contacts with church families, preferably by phone or by visit. If there are some who find it difficult to participate because of the expense, you may make provisions for scholarships. A retreat can be expensive when an entire family is involved. This is something to keep in mind when selecting a site. A camp-style facility where the group prepares its own food is much less expensive, and valuable group building can take place in the process of working together.
- *Appoint a program-planning committee* comprised of a broad representation of the congregation. Be sure that the youth have a voice in the planning.

The program-planning committee gets to work.

The clarification of purpose for the retreat is the first task for the program-planning committee. This process will give the committee a sense of direction. Do not plan a retreat just to be having a retreat. You need to have a clear idea of the reason for this effort.

A retreat has a dimension that is different from other kinds of church meetings. Just what is a retreat? The committee needs to consider four aspects that make it different.

Group Building. A retreat puts members together in a setting that is conducive to fellowship, and for a longer period of time than is afforded in the weekly service of worship. This is especially important for a congregation whose members are widely scattered—one that is not a "community congregation". But it can be an important aspect even for groups of people who have known one another all their lives in the secular context. In the retreat setting, members who "know one another by face," may move to a more intimate sharing and caring level such as should characterize the Christian community. But a church retreat facilitates the enrichment of human relationships only when adequate attention is given to group building.

Procedures and activities need to be carefully planned to help people get to know one another. Name tags are valuable for this purpose, and hosting and mixing and matching at table are important. Blocks of free time should be structured into the schedule so that people can pursue relationships. But free time should not be "empty" time. A good selection of informal activities should be available for one-to-one or small-group choice. And special persons should be responsible for noticing loners or those left out of informal groupings.

Group-building factors should be considered also in the plans for whole-group recreation. Activities should be selected to cut across the age span. A banner-making project, for example, can include everyone. Likewise folk games may be a better choice than complex square dancing, because they are simple enough for the youngest and not too strenuous for the elderly. Music may be selected to help the youth appreciate the "oldies" and to help the grandparents get the feel of the contemporary, jazzy bits.

The program should have a good balance between quiet times and periods of activity, structured times and creative free time, total-group and small-group activities.

Worship. Corporate and participatory worship can be both purpose and function of the retreat. Worship should be a part of any gathering of the Christian community. Most retreat settings take people away from the competition of the "business as usual" concerns and place them in an atmosphere that is conducive to think of God. Thus retreats may offer especially fine experiences of worship. There should be scheduled times for personal as well as group devotions, with rich resources provided. There may also be some discussion of ways to nurture spiritual life, and a sharing of answers to searching questions about the nature of God and the ways of prayer.

The retreat also can provide a good opportunity to involve people in worship leadership, allowing them to gain experience in a less formal and more supportive setting than the Sunday morning worship or at other times in church life. This experience can serve as preparation for persons who may lead or participate in worship in other settings.

Expanding Horizons. Every retreat should expand the horizons of the participants in such a way as to increase their knowledge and understanding, and to help them grow in faith. Group building and worship are part of this process, but a good retreat should have a theme and should disseminate information and help people to grapple with the theme. The retreat setting offers time to deal with a subject more intensively and extensively than other settings permit. Values clarification, evangelism, stewardship, and church growth and development are popular themes. Or a retreat can offer opportunity for people to work on complex, contemporary issues that are neglected in familiar church life. There might be a choice of studies on controversial life issues such as death and dying, changing sex mores, or the women's cause. Or the whole group might focus on a theme that cuts across ages, such as "future shock" and the rapidity of change. The possibilities are endless.

Once the theme is selected, the program planning committee can begin to determine the kinds of sessions and activities that will accomplish the purpose most effectively.

Then you will want to involve as many people as you can in the assignment of tasks during the retreat. Consider special interests, abilities, and talents. People will be needed to handle recreation, to be discussion leaders, drama participants, worship participants, music leaders or instrumentalists, and to arrange for child care and children's activities. In this way you can make the retreat truly belong to the whole church.

Impetus Toward Long-Range Goals. Finally, a retreat should make a difference in the life of the church. It should not be an event that ends with the closing worship. There should be a time for looking ahead. The group should become aware that the retreat will have impact on the future. This may be in the form of personal commitment, or in the planning of special action projects that the congregation decides to undertake.

A good retreat can make all the difference. It can draw the people together and empower them to do God's work in the world. ●

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**WHY NOT HAVE YOUR
GROUP GET THE IDEA
STARTED IN YOUR
CONGREGATION?**

REJOICE

I have f

If ever I felt akin to anyone, it was with the woman Jesus tells about who lost a valuable coin and her search for it.

Some Biblical scholars think the coin she lost may have been one off her headdress, a silver chain which linked together ten silver coins and which was equivalent to a wedding ring. If such is the case, then I identify with her even more.

One day this week, I removed my three rings, engagement, and two others handed down to me by my mother and placed them in a small tumbler with some cleaning solution. Leaving the house in a hurry I forgot the rings until I was several miles down the road. However, I didn't worry about them because I was sure they would be safe until I returned later in the day.

Arriving back home, I was shaken to see the glass had been emptied and that only one ring was lying on the kitchen window sill. Going into the bedroom where our daughter was recuperating from an illness, I asked her if her father had said anything about my rings when he was home for lunch.

"No," she replied, "but when I got up this morning and saw them soaking in the cleaning fluid I put my engagement ring in with them."

Alarm signals rose higher. Instead of two rings, there were now three missing.

I went back to the sink, the stopper was out and the drain opening yawned ominously. If my husband had inadvertently emptied the glass not noticing the rings they could certainly have been washed down the drain.

"Keep calm and think positively," I told myself. Perhaps he had placed the rings some place else, but if so, why was one of them on the window sill? He couldn't be reached by phone and I had no car, so I just kept searching.

Finally my daughter's husband arrived and he hastened away to make inquiries of my husband. In no time he was back reporting that my mate knew nothing of the rings except he had found one lying in the sink after he had lunch and had placed it on the window sill.

nd that which was lost

by GWYN WHILSMITH

Rushing to the phone I dialed the plumber who wasn't in but his wife sympathized with me, said if there hadn't been too much water run, the rings might have lodged in the gooseneck below the sink. But if a lot of water had been running . . . well, it was anybody's guess. She assured me her husband would come after five when he got home.

Still standing by the phone I prayed, "Oh Lord, you have told us to give thanks for everything but I confess I can't stir up much enthusiasm about my rings lying out there in the sewer. However, I will thank you for this lesson and I promise I will never be so careless again."

With that, I turned from the phone and my eyes lit on a two quart carton holding garbage beside the sink. Was it possible . . . could it be the rings were in that garbage?

I dumped it out on a newspaper. There they were . . . my two precious rings. Hallaleuhjah! But where was my daughter's. I mauled through it all but the ring wasn't there. Had it alone gone down the drain? There was an empty frozen orange juice can about one third full of bacon fat. I got a fork and raked through it . . . and up came the ring.

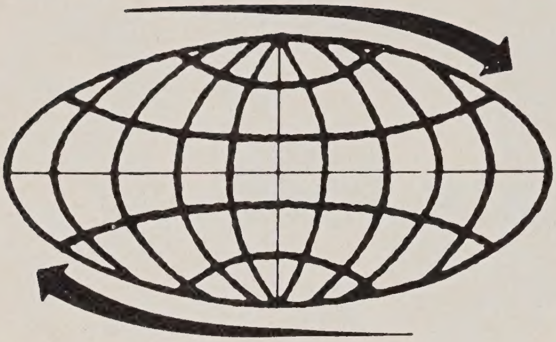
The relief, the joy was overpowering. Like the woman in Jesus' parable I called out, "Rejoice with me for I have found that which was lost." I phoned the plumber's wife, she was almost as happy as I. I called my friend, and I told the kids coming in from school. I was happy, happy, happy.

No matter how the rings had got lost, if anyone was to blame who cared? What mattered was that they had been found.

And that's how it is with Jesus. The joy of God when one person who is lost and is found again is like a woman who loses her most precious possession which has value far beyond money, and then finds it.

The thing about Christ, too, is that He actually searches for the lost ones, goes out and looks for them, and having found them asks no questions. He just takes them back and rejoices.

Marvellous, isn't it? ●



in the world

by Marjorie Ross

The Caribbean II

This month we are continuing our look at the Caribbean, which I hope is proving useful as you work on this year's study. Last month we skimmed very quickly through four centuries of Caribbean history. This month we will be looking at the economic problems of the Caribbean as they are today.

What the torurist sees.

The Caribbean is the only underdeveloped area the average Canadian is likely to visit. If you were to ask the newly returned tourist what he saw—that is, if he ventured away from the deck chairs on the beach—you might well hear something like this.

"It seems as if a lot of people are really poor. You do see some nice houses but most people live in tumble-down shacks. The ones in the country are bad, and I guess the ones in the city slums are even worse. We didn't see those, though, because they told us at the hotel not to go into that part of town.

The kids seem happy enough, but most of those you see along the road are pretty ragged. We saw some schools, but a lot of kids don't seem to go. The hospital was modern, but there were long line-ups in the outpatients ward—you have to wait a long time.

Waiting probably isn't as much of a problem there as it would be here. People certainly seem to have time on their hands. Probably a lot of people don't have work. There are certainly a lot of young guys hanging around with their hands in their pockets. I don't know what their government is doing about the unemployment. Maybe they should put some of those people to work repairing the highways! Once you get outside the centres of the towns, the roads are really bad. And some of those bridges!

Those islands sure have a long way to go. The sun and the sand are great, but you can see why a lot of people with some education and some 'get up and go' do just that—they get up and go to Britain, or the States, or come to Canada. I guess you can't blame them, though I don't like to see them taking jobs away from Canadians."

The symptoms of the problem.

What the tourist sees are the symptoms of the condition called, for want of a better term, underdevelopment. An underdeveloped country typically has a low standard of living, severe unemployment in the cities which is made worse by a drift of people coming in from the rural areas, and an impoverished government struggling to make matters better. The ragged children, the idle youths, the tumble-down shacks, the terrible roads are the surface signs of deep economic problems.

Overpopulation sometimes seems to visitors to be a cause of the unemployment and the poverty, but closer examination shows that on the contrary, it is the economic problems that lead to overpopulation—or, at least, that frustrate attempts to reduce the birth rate. While it is true that too many people make economic problems worse, removing the people, by emigration or in natural disasters like famines or epidemics, does not remove the root causes of poverty.

Government Programmes of development?

Visitors from developed countries see the idle youths and see the work that needs to be done on basic facilities like roads and water systems, and naturally think the government should put the two together. Employ the youth and develop the country at the same time! It's an excellent idea but the vital ingredient—money—is nearly always missing. How are the governments of these countries going to finance schemes such as these? Where will they get their money?

That unpopular commodity—taxes.

Like it or not, a government has to have revenue, especially if it is expected to perform functions like building roads, maintaining hospitals and schools. A government can try to find money outside its borders—by borrowing from international agencies, or floating bonds, always supposing they will find buyers. More usually, a government tries to find its money from its citizens, through taxes on trade—import and export duties—and by taxing private income.

This is the problem that faces Caribbean governments. How can they increase revenue by taxes on trade and on private income if trade is not increasing and if incomes are not rising? They can try, but the chances are they will discourage businessmen, and drive those who have taxable incomes out of the country. This is what is happening now in Jamaica. On the other hand, if somehow economic activity could be stepped up, there would be more trade to tax, and more people would be employed and in a position to pay income tax. The government would have the money to finance development schemes. These in turn would assist business by speeding up transport, and providing power and water to factories, which again would provide more tax revenue. Once on the upward spiral, these govern reason, everything would get better and better, until the day would come when the islands would be as happy and prosperous as we are(!) All those trained people who now have to leave the islands to find work could be employed at home.

How to get the economy moving: the $64 question everywhere.

In Canada we are suffering from a recession, with unemployment higher than it has been for decades. Everyone is searching for ways of "stimulating the economy". The government wants people to expand their businesses and take on more workers. In a few months these workers will have more money to spend, which will encourage other businesses to expand, and we will move out of the recession.

Exactly the same search goes on in the Caribbean islands, with the difference that, for most of the islands, the recession has lasted more than a century, ever since the sugar boom ended.

The Caribbean's special problems.

Everything we have been saying about underdevelopment is just as true of Ghana, or Malawi, or Newfoundland, as of the Caribbean. But the Caribbean has a few extra problems all its own.

1. Its geography—small and scattered islands

It is convenient for outsiders to think of the Caribbean as a whole. It was true during the colonial period that the islands were broken up into the possessions of the various empires—British West Indies, French West Indies, and so on. But, now that nearly all the islands are independent it would be logical for them to group themselves together and pool their resources to solve problems common to them all.

Unfortunately, both geography and history are against them. Water is a very effective barrier and it would require a very efficient transportation system between islands for them to function, economically or politically, as one. And where is the money to come from to operate such a transportation system? As the Canadian National keeps telling us, a transportation system can only be operated efficiently if it has plenty of customers and goods to carry. Lacking commerce between the islands, how could such a system operate without massive subsidies?

History, too, has tended to create barriers between the islands. The language and cultural gulf between French, English and Spanish islands is hard to bridge. A Jamaican and a Nigerian have much in common; so have a Haitian and a Sengalese. Until recently, the Jamaican and the Haitian might have to search for their common ground.

But even within one empire—the British for instance—the administration of each colony was separate, and so lines of communication ran from colony to mother country rather than from one colony to another.

The guide for our study talks about a "Strand of Pearls", but this is a fairly new concept. Insularity, which literally means "islandness" is very evident in Caribbean life. People have been Jamicans, or St. Lucians, or "Bajuns" (Barbadians) but only very recently have they begun to think of themselves as "West Indians". Each island has been a "pearl" on its own, with very little to link them together.

There was an attempt at unified action in the Federation of the (British) West Indies nearly twenty years ago, but it lasted only a few years. The big islands were jealous of each other, and the small islands feared their interests would be overlooked, and so the Federation fell apart. However, there are regional organizations, and more cooperation is likely in the future.

2. The legacy of slavery and sugar.

Most of these islands are small with very few natural resources. Most of them cannot support a farming population at a reasonable standard of living. There are simply too many people for the available land.

Those who blame all economic ills on too many babies should remember that those islands were supporting only a very small population before our ancestors shipped in millions of unwilling slaves. The slave population could be maintained within the economic structure of slavery, but once slavery ended and people tried to fend for themselves on small plots, it was evident that there was really not enough land to go around. Much of the islands' surface is mountainous, and big plantations take most of the good land. What is left is just not enough.

It all seems to reinforce the need for stepping up industrial and commerical activity which will give part of the population money to buy food grown by the other part.

Big business and small islands.

All of this makes Caribbean countries very vulnerable to outside big businesses who promise to get things moving. Giant corporations control the production of sugar, the mining and processing of bauxite, the production of oil, and the tourist industry. All of these industries do produce revenue for the island governments, they do give some employment, but they have not raised the living standards of the mass of the people. How this is to be done remains an open question.

There is only space here to sketch in the real drawbacks to foreign investment in developing countries. Much of this was touched on before, when we discussed the New World Economic Order. (Jan.-March 1976)

1. When a country depends for its income on the export of one staple crop like sugar, its economy is tied to the rise and fall of that crop's price on world markets. Sometimes they may do well, and other times they may fare very poorly. Even when prices for the crop rise, the workers are usually not paid more; it is the company's profits—and shareholders' dividends—that increase.
2. If a country's resources and exports are controlled by a trans-national corporation, the profits from the exploitation of that resource go out of the country, rather than being re-invested in other economic activity. This is particularly true of the tourist industry in the Caribbean. (see In the World, October 1976)
3. Once a country has entered into an agreement with a trans-national corporation to open up operations within its borders, it usually finds itself in a very weak bargaining position. If it tries to increase royalties, or introduce controls on pollution, or if the labour force tries to unionize, the corporation can very easily pull up stakes and shift its operations to another country where the government is "more co-operative", and the wage rates are lower. Sudbury, Ontario, has had a bitter experience this winter of how easy it is for a trans-national corporation to close down here and open up on the other side of the world.
4. In the case of the islands of the Caribbean, there is another dimension to their attitude to their resources and foreign business. The peoples of the Caribbean seem to have what we might call:

An Export Mentality.

(From the earliest days) the islands were for exploitation rather than settlement. They were islands used by foreigners for the benefit of foreigners. This idea has become so deeply rooted in the West Indian mind that even today they have been unable to break the pattern. Whenever they turn up something valuable, be it bauxite or beaches, their first reaction is to sell it to foreigners. Only slowly are people beginning to say that such things must be developed for the benefit of the islands, and not for the foreigners.

(Quoted from a paper prepared by Dr. Geoffrey Johnston for the BWM Planning and Research Task Force on the Caribbean, 1974)

This last point will serve as a bridge between the economics we have been discussing this month, and the social and psychological attitudes which will be our subject next month. Then we will discuss: "Thinking white" versus "black consciousness", and "What part did the missionaries play in all this?" See you then. ●

Profile

Margaret Boyd
Educational Consultant

Educational Consultants work in the areas of Christian and Mission Education. Margaret feels both are "the response of the Church to the Great Commission, to go and teach. Both come under the same umbrella and lead to a sharing of faith in our attempt to nurture persons in the knowledge of Gods love and saving power."

More specifically, Margaret sees her work as "being of assistance to Church School teachers in becoming familiar with resources, helping in training events, referring them to available resourses, being a listener to concerns and problems, not only of teachers and leaders but also of WMS people. An important part of the work is assisting in planning and implementation of programmes, particularly with Presbyterial executives and Synodical executive. Officer training is also a part of the responsibilities."

What are some of the difficulties that limit the effectiveness of her work? "A limiting factor," she says, "is the failure on the part of Presbyteries and Committees to recognize that an Educational Consultant, although employed by the WMS, is also a representative of the Board of Congregational Life, a person who is concerned with Christian Education as well as WMS work. Also officers and teachers are often hesitant to ask for assistance because they think the Consultant is too busy, or can't take time to help one individual."

Margaret, a native of Vancouver, has had a variety of work experiences: secretary with the Government of B.C., superintendent of a nursery school, work at Tyndale House, and several years as Presbytery Deaconess.

Those in the Synod of Quebec and Eastern Ontario who wish assistance can contact Margaret at 174 First Avenue, Ottawa, Ontario, K1S 2G4.

Dear Friends,

Doreen Morrison

The kindness and love of God our Saviour toward Man appeared—Titus 3:4.

They were very happy days that I enjoyed so much in Canada this year. I was pleased to be able to do so much and see so many people, but sorry that I could not see more of my friends. Three months do go by very fast. Those things which I was able to share in so many Churches in the Spring seem about as expected.

We have had some ups and downs with staff. It is so difficult to keep them in the villages. But at present we are happy to say that a lady doctor has come to us for village work. She has her Public Health Degree from John Hopkins. We are expecting that this will encourage the nurses and our work should improve. It should also help us in Government Spheres, where it has been difficult.

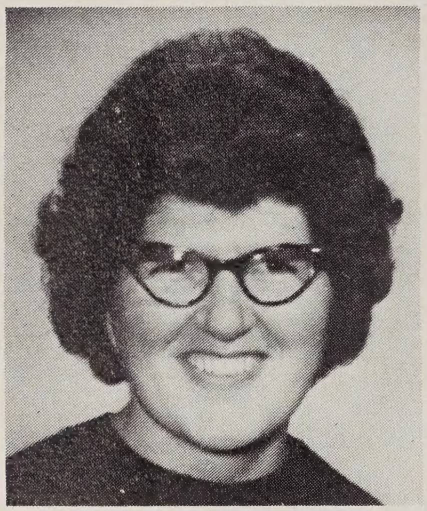
Just as the doctor came in late September our Community Health Project was accepted by C.I.D.A. to give us matching grants for 3 years for recurring expenses. We are still hoping and praying that they will grant us some non-recurring expenses for new buildings, repair of latrines and living quarters for married staff in Mandleshwar. We also hope to get a diesel motor to cut our travel expenses.

We are celebrating our 100 years Jubilee of Presbyterian work in India in late November and early December. At this time, we are hoping that our Medical work will unite with the Medical work of the United Church of Canada under one Regional Board—as the Church is one Diocese. As Acting Superintendent of Nursing in the U.C.C. Mandleshwar Hospital and the Director of Christian Rural Health Services in the Presbyterian area work, I am one of the first to be working in this combined effort. It is beginning to open up so many other avenues of work and possibilities.

Since returning to India I have not been very well. I finally had to go to bed in Mid August with hepatitis. Now I am much better than I have been for a long time, but I tire easily. The arrival of the doctor and the C.I.D.A. grant did much to renew my morale in September. By the 20th of December we are expected to submit our first report, so we are being spurred to act and I am so happy that I am now able to do so.

May God bless us all this Christmas.

Doreen Morrison Director of Nursing service,
Mandleshwar Hospital,
Diocese of Bhopal, India



Eleanor Knott

What does the word Christmas bring to mind?

Family gatherings, parties, tinsel and glitter, hustle and bustle? Or do you rejoice in God's greatest gift?

Here in India this season brings cooler days, bright red poinsettas outdoors, exams, and going home for holidays for our girls. For some it is their first time home since they came in July.

Here we are free of the commercial aspect of Christmas, and the celebrations are more meaningful, centred around the church service and family gatherings, although "Father Christmas" is also creeping in. Many groups present the birth of Christ in drama form, and live goats, sheep or camels may be part of the cast. Carol singing is a part of Christmas eve festivities.

To me, Christmas in Canada has always been associated with family celebrations. Since coming to India, I have more fully realized what it means to be a part of God's family, and to share by letter with those brothers and sisters in Christ around the world.

"Praise God for the privilege of being in Christ's family and being called by His wonderful name." (1 Peter 4:16)
After all, this is what Christmas is all about; God sending His only Son to come and live among us, that we might have Life. (John 3:16)

Now let me briefly share some highlights of the fall months. In October we sent 23 girls from the school to two different camps. Thanks to a gift received for this purpose, these girls were able to enjoy this camp experience. In November the Jhansi convention was held from 8-13th. I was able to attend only a few meetings, but it seemed like a good convention, and a number of our girls signed cards indicating they wished to rededicate their lives to Christ. Just before convention we had the Canadian tour (5 people from our church) here for 3 nights. Margaret Leask accompanied the tour to Agra, Delhi and Nepal, driving our van as far as Delhi. I went to Delhi by train, and drove the van back (495 km. including losing my way).

This year a retired Christian man has been coaching our girls in games. In the Jhansi District our girls did quite well, coming third in overall points. The schools ahead of us were four times as large, so we are quite happy with our girls.

It has been good to hear from many of you during the year. Thank you for taking time to write. May I take this opportunity to wish you God's blessings in the year ahead, as well as a blessed Christmas season.

Eleanor Knott,
Helen MacDonald School for Girls
Jhansi, India

Letters

Dear Mrs. Hummelen:

My attention has been called to the statement on page 25, far right column, of the December issue of **Glad Tidings,** "Scout groups have no religious teaching unless the child chooses to study for the Religion and Life Badge."

As a scouter for many, many years—a member of the Dominion Council, president of districts, District Scout Master, District Cub Master, Scout Master, etc., I wish to say this statement is totally wrong. When a troop is attached to a Presbyterian Church the Session has its say in the Group Committee which appoints the Scout Master (who must be a Christian man). From the very first, the Scout promise (to do my duty to **God** and the Queen. . . .), through every section of the Scout law, and so on, the religious element is strong. Every Scout Master is supposed to have his "Scouters' Five Minutes" at every meeting, a character-building talk invariably based on religious grounds. A Scout meeting is not a mid-week Sunday School class; it is geared to the whole boy. In many Scout meeting rooms there is a picture of Our Lord entitled, "The Pathfinder". He has his hand on the boy's shoulder and with him looks forward. Scouting is the largest boys' work movement in the world. Deservedly so. One of Hitler's first acts on coming to power was to ban Scouting!

The Reverend L. H. Fowler
Principal Clerk Emeritus
The Presbyterian Church in Canada

NEWS

Workers' Theological Camps In Hong Kong

HONG KONG (CCAN)—The Workers' Theological Camp is an experimental lay training programme being tried out by the Christian Industrial Committee in Hong Kong. It has a three-fold objective:

—to provide an opportunity for worker Christians to have a better understanding of Christian doctrines,
—to search for the meaning and the way of being a worker Christian, and
—to seek biblical and theological understanding from the workers' perspective.

In terms of theological understanding, workers easily reject "cheap grace", for their experiences tell them that nothing can be gained without effort. Also because of their experience of injustice in society, they find the social aspect of Christian Gospel very meaningful. They demand that Christians behave as their Master, that is, preach to the poor and let the blind see and the exploited be free. They feel a strong calling to be Christ's witnesses in this way, and to proclaim the gospel among workers. They feel dissatisfied with the church's negligence of workers. That is why they want a worker's fellowship, and for some, even a community.

One of the characteristics of the camps is joyfulness. Some of the workers didn't know each other before, but they got on easily. Some of them argued with each other, and found it meaningful.

The programme also deepened the staff's understanding of workers, of new forms of worship, hymns, and the way of preaching and teaching.

Six Million Scriptures Distributed in Canada Last Year

The Canadian Bible Society distributed one Bible, New Testament, single book of the Bible or Scripture Selection for each 3.8 Canadians last year. For the first time in 172 years Scripture distribution exceeded six million copies. This was a 9.1% increase over the previous year.

The Canadian Bible Society distributed Scriptures in 78 different languages in Canada. Distribution in French showed a dramatic increase and reached 856,919 volumes. In Canadian Indian and Eskimo languages circulation was 3,257 copies. In 14 months a quarter of a million copies of the GOOD NEWS BIBLE, the most widely accepted of the modern English versions, were sold in Canada and world distribution of this English Bible exceeded five million.

The Canadian Bible Society and its 58 sister Bible Societies in the United Bible Societies of the world distributed 400 million Scriptures in over 1600 languages last year. The number of Scriptures distributed each year continues to increase. Promotion of Scripture distribution is no longer required for the major problem is to produce the Scriptures which people are demanding. Outside Canada the majority of Scriptures have to be provided much below cost, the loss being carried by the Bible Society.

One reason for the dramatic increase in the demand for the Bible is the greater use being made of it by the Roman Catholic Church. In a 48-hour period at a Roman Catholic Conference in Montreal 10,000 French Bibles were sold and orders for a further 10,000 were placed.

A world wide phenomena of our day is a

failure to find meaning and purpose in life. The revolution of rising expectations which was so full of promise has not delivered the desired results and human despair has increased. The socio-political schemes which have been adopted by millions have failed to provide solutions to the human predicament and everywhere people are looking for a solution to life's problems. Perhaps the reason Bible distribution is everywhere on the increase is because people are turning to the Scriptures seeking an answer to some of the ageless problems of human life.

For the TRANSLATION, PUBLICATION and DISTRIBUTION of the Scriptures in 150 countries outside Canada the Canadian Bible Society provided $1,200,000 last year. Contributions to the Canadian Bible Society increased by 7% in 1977. To carry on its work in Canada and throughout the world the Canadian Bible Society requires $7,000 in contributions each day.

African Theologians Meet In Ghana

ACCRA, GHANA (EPS)—The creation of an association grouping African theologians in order to outline what should be a future African theology was one result of the work of a pan-African conference of third-world theologians held at the end of December in Accra, Ghana. Some 90 Protestant, Catholic and Orthodox theologians attended the meeting. The participants included people from Africa, Latin America, the Caribbean, Asia, the Pacific and also the black community of the United States.

African theology will have three characteristics: contextual—accountable in the context of the life and culture in which African people live; it will be a liberation theology in the face of racism, economic exploitation and the oppression of the peoples through national and multinational institutions. Here was also included the question of oppression of Blacks by Blacks. Finally, the struggle against sexism. Recognising that African women have taken an active role in the church and in the shaping of history and that they have shown themselves to be a coherent part of the liberation struggle, the theologians in Accra stated that future African theology must take seriously the role of women in the church as equals in the doing of theology. It should be noted that a quarter of the participants at Accra were women theologians.

Ecumenical Radio Station Established

KAMLOOPS, B.C. (CCP)—An ecumenical group called "The King's Men" has applied to the Canadian Radio-television Telecommunications Commission for authority to establish a community radio station here. The venture is the latest in a lengthy series of community projects initiated by this interfaith group which has representatives from the Anglican, Catholic and United Churches.

The application for the radio licence was spurred when Radio Station CFJC-AM decided to vacate its present channel providing The King's Men with "a golden opportunity" to utilize the channel in the interests of the community.

Dream brings homes

ST. JOHN'S, NFLD. (CCP)—Ten families who need homes will be able to buy them because deaconess Stella Burry had a dream. Dr. Burry, who was 80 last August, was concerned that many hardworking people never can afford a home of their own. So she organized the St. John's Interfaith Housing Association, which developed the low-cost townhouses in an urban renewal section of St. John's. The city council provided the low-cost serviced land, and the Central Mortgage and Housing Corporation and Newfoundland and Labrador Housing Authority helped with financing.

wms highlights

Edmonton Presbyterial
First, Edmonton

In December the WMS Afternoon and Evening Groups of First Church, met for an "International Supper" and packed Christmas treat boxes for the shut-ins of the congregation who are at home or in Nursing Homes. Last year our boxes and visits were so well received we decided to do it again.

There were 23 ladies at the novel supper, which was planned by Mrs. Norma Proudfoot. She distributed recipes from different countries to the members of her Group. The menu included everything from soup to nuts, literally. We had Danish soup, Greek salad, Chinese peas, Zambian ground-nut stew, Mexican hot chocolate and savory dishes from other countries, ending with Mediterrean sweets, a delicious nut and raisin mixture. This buffet supper was a happy conversation subject and a great success.

Members of both groups brought Christmas cake, shortbread, squares, candies, oranges and decorations, and each Christmas box was tagged with the name and address of the shut-in.

East Toronto Presbyterial

It is with great regret that East Toronto Presbyterial reports the disbanding of the Scott Auxiliary of St. John's Church, Toronto. At its 88th Anniversary meeting, Mrs. J. E. Andrews, guest speaker, spoke of the many years of service given by Scott members and asked the group to continue to pray for the work of the WMS and to use the "Glad Tidings". The history of this group is a glorious saga of missionaries sent overseas, home mission endeavours and children's work.

Chatham Presbyterial Annual Meeting

Mrs. Edith Mee, Leamington, presided over the annual meeting of Chatham Presbyterial, Women's Missionary Society at St. James Presbyterian Church, Chatham.

Rev. C. N. Congram, Puce, led Bible Study choosing as his theme "God Loves You Personally". A humorous skit showing some ways the society's problems might be solved was presented by ladies from Valetta Church. Mrs. David Millard, Dover, sang "Faith Can Move Mountains". Durat CGIT did a skit comparing women in the Bible with present day women. Rev. Robert Rahn installed the officers for 1978. New officers were Mrs. Marjorie Jackman, Thamesville, Youth Secretary and Mrs. Gerald Doran, Windsor, Library and Literature Secretary.

Mavis Hyndman, English language secretary for the Korean Christian Church in Japan was guest speaker. She gave some history of how the Koreans came to Japan and the discrimination they face there. She told of successful efforts made by the church to have a Korean man re-instated in his job with Hitachi after he was fired when the company learned he was Korean. The KCCJ enters its seventieth year in 1978 with the theme "Jesus Christ, Our Hope".

The Synodical meeting will be held in Leamington, April 11th and 12th. Mrs. H. G. Cleghorn is registrar for delegates.

In Remembrance

Mrs. Annie Bates
Knox, Alliston

Mrs. Kenneth Fargey
St. Andrew's, Belleville

Mrs. Selah Breckenridge
Knox, Belmore

Mrs. Wm. Darling
Knox, Belmore

Mrs. Mary Wilson
Alexandra, Brantford

Mrs. Edris Borthwick
Central, Brantford

Mrs. Ester Ford
Knox, Carberry

Mrs. J. Ttaur
St. Andrew's, Fort MacLeod

Mrs. Myrtle Darling
Knox, Gorrie

Mrs. Grace McEwen
Carmel, Hensall

Mrs. James (Eva) Whyte
Georgetown, Howick

Mrs. Myrtle Gollan
St. Andrew's, Kingston

Mrs. Florence Middleton
St. Andrew's, Kitchener

Miss Margaret Fraser
St. Andrew's, Lancaster

Mrs. James Adams
Chippawa, Niagara Falls

Miss Adeline Hanna
Drummond Hill, Niagara Falls

Mrs. Ann McGugan
Presbyterian, North Caradoc

Mrs. T. O. Donaldson
Presbyterian, Orillia

Mrs. Anna Kellum
Presbyterian, Paris

Miss Annie Malloy
Presbyterian, Richmond Hill

Mrs. Atwood (Marjorie) Macdonald
Mt. Zion, Ridgetown

Mrs. (Rev.) Donald (Keitha) MacInnes
Mt. Zion, Ridgetown

Miss Catharine Sharp
Knox, St. Catharines

Mrs. Sarah Scott Rodney
Knox, St. Thomas

Mrs. Rosa Foster
St. Andrew's, Saskatoon

Mrs. D. A. Campbell
St. Paul's, Scotstown

Mrs. Dan R. MacDonald
St. Paul's, Scotstown

Mrs. Andrew Angus
St. Andrew's, Tisdale

Miss Lillie Egan
Cooke's, Toronto

Mrs. Marg. Carpenter
Morningside-High Park, Toronto

Mrs. Agnes M. Preston
Knox, Vankleek Hill

Miss Agnes Roberts
St. Andrew's, Victoria

Mrs. Mae Musclow
Chalmers, Walpole

Mrs. Maggie McBurney
Chalmers, Walpole

Mrs. Olive Malpass
Presbyterian, Weston

Mrs. J. C. Imrie
Knox, Woodville

Bouquet to Mrs. E. Horne Hospital Visitor In Montreal

Special appreciation to Mrs. E. Horne, the hospital visitor in Montreal, whom I contacted when we had a young Mother and her son going to the Sick Children's Hospital in Montreal for surgery. She was so good to them and helped so much. It is wonderful to know that you can contact people like this, who will help in such circumstances. Thanks also to Mrs. Joanne Walter, for her lovely Christmas folder for the Hospital visiting.

Grace Henderson, Regina.

OFFICERS' ODDMENTS

The "Rustle of Spring". Can you hear it? It may be the first "caw" of a returning crow, or the puffing of a city Works Department steamer opening up frozen street-drains. Can you see it?—sticky fingers at the first sugaring-off in the maple-bush—or primroses in B.C. It's there—the promise of resurrection once more. And fittingly Easter comes in March this year.

The season of Lent is already upon us when the month is ushered in. What does it mean to us? It's not just a time to give up chocolates and consult the scales. March is a time to follow the footsteps of the Master as He neared His crucifixion. A time to ask ourselves: "What would **I** *have done that day? What would those in my community have done? How would they, and I, react today?"*

Which brings us to the theme of the Women's World Day of Prayer on March 3, expressed in our two languages, English and French—"Community Spirit in Modern Living" or "L'Esprit Communautaire dans le Monde d'Aujourd'hui". **MEMBERS**—*Joining in prayer and praise with women of other denominations in your community, learn the wider meaning of "community", and how each of us can fit in.*

Listen and pray—and go out to explore practical applications—grocery-shopping for that Senior Citizen down the apartment hallway; babysitting (free) the minister's young family, or the Explorer leader's 3-year-old; visiting that new neighbour, though you're sure she's stuck-up; volunteering for Meals-on-Wheels; canvassing for the Canadian Cancer Society. "Community" is giving of yourself.

SUPPLY FUND

Greetings and best wishes as we continue into 1978. The Supply Fund objectives have been distributed and, as in all other facets of our lives, we find expenses mounting. The task of supplying materials needed for the work is the special concern of this department. This task is constant so it is important that Supply Funds be forwarded promptly as received throughout the year.

In these changing times it is no longer practical to include specific items to be distributed through the Society, but I hope that needs within our local areas receive attention. I have every confidence that we will achieve our objectives.

Sincerely,

Rilla V. Adamson,
Supply Secretary.

Announcing . . . . .

ANNUAL COUNCIL MEETING
of
Women's Missionary Society (W.D.)

Ewart College, Toronto

May 15-18, 1978

Theme: "DIMENSIONS OF DISCIPLESHIP"

DESIGNS FOR LEADERSHIP

June 23-25, 1978
University of Guelph, Guelph, Ontario.

This is a training event for Synodical and Presbyterial Secretaries (Adult, Youth and Children's) of Hamilton-London, Toronto-Kingston and Quebec/Eastern Ontario.

For more information contact your Presbyterial or Synodical Executive.

Registration Deadline: May 15, 1978.

Staff Openings

Area Education Resource Staff are required for field work in mission and christian education. Applicants must be willing to reside in any area. Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

APRIL 1978

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GLAD TIDINGS
APRIL 1978
VOLUME 54 NUMBER 4

KATHLEEN HUMMELEN
EDITOR

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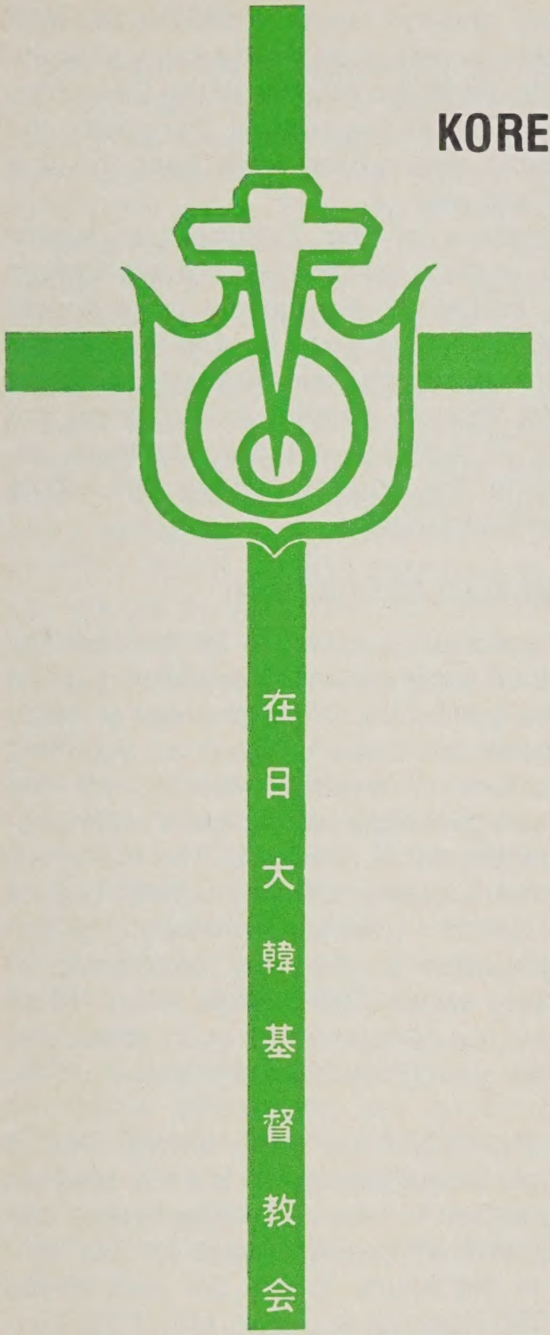
KOREAN CHRISTIAN CHURCH IN JAPAN

Celebrating 70 years

by K. S. Choi,
General Secretary, KCCJ



THE SYMBOL OF THE KOREAN CHRISTIAN CHURCH IN JAPAN

The dove symbolizes God's power; the cross, God's action; the large circle, God's world; and the small circle, people working in the world through Jesus Christ.

As we look back over the ten years since the celebration of our 60th Anniversary in 1968, and at the same time, look forward to the next ten years from our 70th Anniversary we aim at the target of mission advance, working in hope and asking God's blessing. Even though we are a small Christian community, we will aim at being a frontier people and prophetic leader for the 650,000 Koreans in Japan, planning for their future and doing our best for both God's mission and His people.

We give thanks to God for His guidance, and pray for His special guidance as we seek to fulfill His mission and serve His people. We are also thankful for the support and co-operation which the KCCJ has received from the Presbyterian Church and the churches throughout the world.

REFLECTION ON MISSION AND OUR PRESENT SITUATION

At the present time, how well do we do our work for His mission? That's our question. In 1968 we set up the theme "Forward Following Christ into the World" and three concrete and practical objectives: "Renewal of the Church, Transformation of the Korean Community, and Hope in the World." For nine years we have directed our efforts among the Korean Community according to these objectives. However, we confess our defeat, our insufficient effort, and our wandering further away from the Will of Christ who has always been with us. Why is this so? we ask ourselves. When we started to deal with questions concerning the liberation of the people, we of course did so with the awareness and theological insight of a Christian community. However, in its more concrete aspect we did not have a mission policy which could be conveyed to all the congregations of the KCCJ at the grassroots level. In the parish our emphasis was on the Word, and doing the work of the mission of the liberation of the people in the midst of suffering. At the same time we were confronted with different opinions and concepts of mission. Nevertheless, our efforts for the mission to the Korean people in Japan according to the theme of the 60th Anniversary has to this day been promoted in our society and in our community. And we may say that the result has been evaluated by the Korean Community itself. For 1978's Seventieth Anniversary of mission among Koreans in Japan, we would like to re-affirm our mission, and re-adjust our theme to "Christ, Who is our Hope."

EVANGELISM

Rev. Kim Wen Chi, Moderator for the past two years, has emphasized the fact of our advance in mission and Christian community, and our efforts to resolve the difficult issues before us. At the same time, he tried to clarify the practice of the Basic Mission Policy. In this context, the youth and women's department have been revived as of last year.

Members of the Evangelism department, under a well worked-out evangelism plan, undertook evangelism programmes in each Presbytery and bent all their efforts toward conveying their missionary concern for the Korean people, and opening the doors of dialogue not only for those already in the church, but for the whole Korean community.

CHRISTIAN EDUCATION

A concrete curriculum for the second and third generations and leadership guide for the same, are in the process of study but have not been realized as yet. This curriculum is urgently needed for the younger generation so we feel a mutual responsibility for it. We hope that these will become a reality within the next two or three years. Christian education in the congregation is gradually developing in concrete ways. This comes about when pastors are concerned for such education, and the young teachers are aware of the need.

In the KCCJ we have always had a struggle to find leadership but this year we are pleased to have four theological students who will be candidates for the ministry in the future. Eighty per cent of the 650,000 Koreans in Japan are of the second and third generation, that is, born in Japan. This fact shows us that we should seriously take up the question of the leadership of the younger generation, and we ask for prayerful support. While the first generation is still living we should set up a plan of education leadership and carry on the first generation's historical heritage of the faith, which should be conveyed to the second and third generation. This task is a very urgent one. (I Tim. 4:11).

SOCIAL ACTION

Members and colleagues of the KCCJ are very much involved in social action for the Korean people in Japan and are positively participating in the human rights community action. They are endeavouring to make the people aware of their need for human rights. These activists should be understood and supported by the whole of the KCCJ. The general tendency of our church is hesitation to be involved bravely in these kinds of social issues, because of a feeling of inferiority due to long oppression, or by escaping into being satisfied with a selfish life style. Therefore the activity of the Social Action department in one way should be to make the church understand the need of social action based on Biblical understanding and instruction.

At the same time the Social Action department must convey to the Japanese Churches and the world-wide Ecumenical Churches, the issues, concerns and needs of the Korean Christians in Japan. Social action includes the correction of the discriminating laws of Japan towards the Korean residents, and therefore faces double and triple difficulties in realizing their aims.

Our chairman and members are not social action specialists, but pastors and elders—lay people who are working for the pastoral care of their congregations, and who are struggling to resolve the issues. We must try to understand this difficult situation.

RESEARCH-ACTION INFORMATION CENTRE FOR KOREANS (RAIK)

This centre has had a very good witness as to the daily life of Korean people. This magazine is in wide demand by all organizations that are concerned about human rights. This kind of practical activity is deeply related to the peoples' life, and their strong solidarity and sharing has gained support.

RAIK also took part in the case of Kim Kyong Duk, who successfully passed the judiciary exams set by the Japanese government, but was prevented by the same body from taking his two year's internship which were essential before he could become a lawyer. He won his case against discriminatory practices, and is now serving as an intern. The result is that this opens a new road for Korean youth to serve in Japanese society.

WOMEN

Two-thirds of the KCCJ are women. Their activities are very much appreciated not only by the church, but by the whole mission in Japan. And yet our KCCJ has not recognized the important role of women in the Church. But this year, in order to break through and create a new role for women, we had a consultation between our KCCJ delegates and the Women's Evangelical Association delegates. At that time we agreed and admitted to each other that we should respect each other, and that we would work together to build the body of Christ and fulfill the mission.

YOUTH

This department was set up last year. The youth were very co-operative with the KCCJ because of their honest and frank character in faith. Activities of national, Presbytery and local churches are highly appreciated as are their actions and directions. In the process of their struggle with issues they reached the conclusion that only faith that is deeply grounded in the Bible is able to solve any of the kinds of problems which they face.

The Youth had a leadership conference and Presbytery rallies, taking a responsible attitude towards all matters, including Church Missions. This attitude of the youth is appearing in various aspects of the Churches mission. Through leadership training, fellowship with Japanese and Korean Churches, and attending international conferences, these things are realized.

FINANCES

The finance department has been responsible for managing the self-support mission programme, raising funds and seeking other avenues of assistance. They have been self-sacrificing in many difficult situations, and as a result the budget was increased almost three times during the last nine years, even though the cost of goods and materials has gone up.

Behind the expansion of Mission are hidden devotional sacrifice and economic offering. Some time in the future our KCCJ will be a self-supporting Church, and will share with and work for others. This we are resolved to do. Our enterprise is always directed towards the Kingdom of God, and not toward worldly pursuits. Our Lord who knows every need always provides for us, and we give thanks to Him and the finance committee.

OUR SOLIDARITY IN MISSION

Again last year we had good co-operation in mission with many groups, including the Presbyterian Church in Canada, The World Council of Churches, the Christian Conference of Asia, The World Alliance of Reformed Churches, etc.

1977 year marked the 50th anniversary of the Mission to the KCCJ by the Presbyterian Church in Canada. Mr. Frank Whilsmith, Chairman of the Second Century Advance for Mission came to the KCCJ on behalf of the PCC and visited several places in Japan, gave lectures and talked with the people. Thus we re-affirmed the deep mission solidarity between the PCC and the KCCJ.

Miss Mavis Hyndman returned to Canada after fourteen years work at the General Affairs Office. All our members of the KCCJ give special thanks for her faithful and devoted service. We hope that she will continue to work in the PCC as a partner of the KCCJ.

We are very pleased to have Mr. and Mrs. Robert Anderson in our KCCJ, especially for the General Secretarial work. For the next three years our KCCJ's home and overseas outreach may be made stronger than before because of their presence.

CONCLUSION

"Only Hope in Christ"

The Mission Plan of the coming ten years will be made this year the Seventieth Anniversary of our Mission. When we compare it with ten years ago we find that the body has aged to that extent. Therefore our senior pastors and workers in the KCCJ who have spent their efforts in mission are retiring from the frontiers, and a new generation is rapidly coming to the fore.

When we think of the coming ten years, we cannot help but have a special feeling of pride and sadness for them. However, the 70th Anniversary of Mission is our opportunity to recognize the imminent passing of the first generation, and to continue in the succession of the first generation in the same way as Elijah's mantle was given to Elisha, and the leadership of Moses was passed on to Joshua.

Thinking of the true life of Koreans in Japan, we have to be honest as to what we should leave our children as a result of our life and existence. We also have to exert our efforts for the next ten years, and set up a monument of mission. We are assured that our efforts for the mission of the Lord are accepted, and we believe that the Lord will give us and our children great hope and guidance. We believe in Jesus Christ Who is with us our suffering, and that He will give His peace and work together with us.

Our hope is in the Lord. May He be with us now and forever •

the KCCJ's newest Ambassador to Canada

Miss Mavis Hyndman has recently returned to Canada having completed 14 years of service with the Korean Christian Church in Japan. She is now Administrative Assistant for Finances, Board of World Missions.

by Peggy Hermanson
Press Secretary,
Westminster Presbyterial

Westminster Presbyterial received a special treat in January—a visit from Mavis Hyndman. For those of us who were fortunate enough to be present at any of the eight Churches where Mavis spoke, it was indeed an inspirational experience.

One of these occasions took place at Kerrisdale Church, Vancouver, when the Janet Thomson Group of that Church, hosted a Dessert and Coffee Party in honor of Mavis. Mavis, looking lovely in a beautiful Korean outfit, told us about some of her work and experiences while in Japan. The gown was a farewell gift from her co-workers, a token of their love. Her obvious joy in her work and her sense of humour were infectious. We did have a good time and went home with much to think about.

Mavis was sent to Japan by The Presbyterian Church to work in the Korean Church office on an experimental basis for a three year term, and stayed fourteen years. She went as a secretary in a lay person capacity, but it was apparent her activities there reached far beyond her role as a secretary. Mavis said, "it was fourteen wonderful years in which the beautiful Korean people permitted me to work for them". In those years Mavis gained a tremendous amount—when you set your mind on the things of Christ great things can happen, and they did.

The Korean people send their greetings to the people of Canada. They love us as brothers and sisters in Christ and we are always in their prayers. At one time the Koreans were respected as mediators between China and Japan. They are especially gifted in crafts and are popular in this field also. There are approximately 3,600 baptized active Christians in the Korean Church in Japan. They now have an international and ecumenical relationship with Christians in the whole world, their purpose being to share the gospel of Jesus Christ. Koreans, generally, are regarded as second class citizens in Japan, and endure much discrimination and many hardships in their daily living. The life, death, and resurrection of Jesus Christ has given them love and support, and a new haven of hope. Their dedication as Christians is much in evidence.

A Research Action Institute for Koreans in Japan, known as R.A.I.K., has been established and Dr. In Ha Lee is the director. This organization is made up of a membership of anyone interested in alleviating the discrimination and unfair treatment of persons in distress, and especially the Koreans in Japan. R.A.I.K. has also hosted many conferences with representatives from all over the world. One case, involving R.A.I.K., is that of Mr. Park, in which support was given to him by young people and many others in his effort to retain employment with the Hitachi Company. The story had a successful ending in that he eventually was re-employed by the company. At the time he was not a Christian but continued to associate with the Christians who fought for his rights. He finally became a Christian and joined the Church. Another story, as yet only partially successful, was about a young man who went to Seoul to study theology. He was arrested, beaten and thrown into prison in his blood encrusted clothing. He was accused of being a spy in the northern area in spite of ample proof that he could not possibly have been there at the time in question. He was not allowed to see a lawyer or family for several months and was thoroughly "brain washed". By untiring efforts of Christians and the working of The Holy Spirit, President Park commuted his sentence of death to life imprisonment. Efforts are still being made on his behalf, and perhaps prayers and these efforts will be rewarded and he will be released.

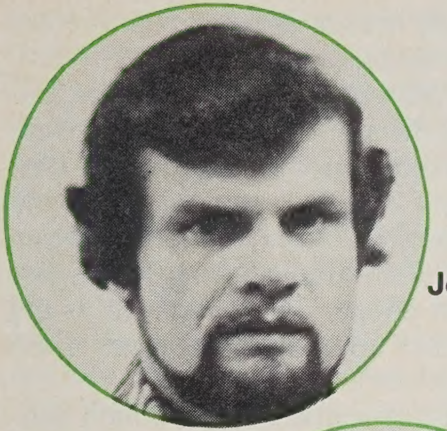
Mavis told us the Cross is much in evidence in the Korean Churches in Japan. In one picture it was jammed up against a telephone pole but nevertheless it was there on the Church.

The ingenuity of the architect who designed the Kawasaki Church, where Mavis was a member of the Board, was commendable and interesting. He did a marvelous job in utilizing limited land space to make a very functional three story building. There is a Sanctuary on the second floor. The building includes schoolrooms, board room, and living quarters for Dr. In Ha Lee. A playground for children is located under the elevated building so the children are protected from the inclement weather and yet in the fresh air. Even the fire escape is used as a slide for the children. The Church feels it has an investment in children, not the building, as a priority. In the nursery, which serves the whole community, there are 30 Korean and 60 Japanese children. There is also a program after school each day for children from grades 1 to 3.

The philosophy of the Church is that everyone seeks something beyond themselves, and the children can be bearers of the Good News to non-Christian homes.

The Korean Church in Japan is celebrating its 70th Anniversary this year. Their theme is JESUS CHRIST—OUR HOPE. One of their desires is to be self-supporting. "An ambitious goal," says Mavis, "but faith and prayers can accomplish wonderful things."

Would you like a special experience, to be inspired, to learn more about the Korean Church in Japan, to feel the joy of seeing and hearing someone who serves Christ, and to have a laugh. Well then, if you have the opportunity, go and spend an hour or so with Mavis Hyndman •



John

the Bertholet's

Judi

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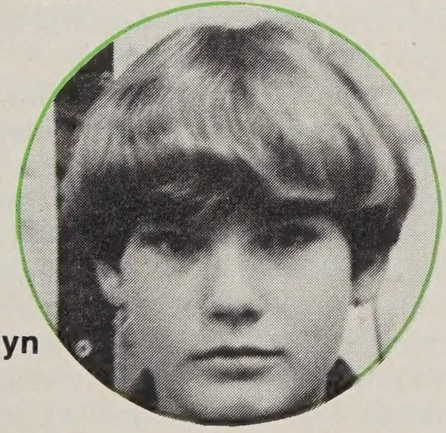


Sherilyn

In the following letter, the Bertholet's, appointed by the Presbyterian Church to work in Nepal, share some of their new experiences. John, an agriculturalist, mechanic and carpenter, and Judy, a teacher, along with Eloi and Sherilyn, arrived in Nepal last summer. Their home in Canada is a farm near Hartney, Manitoba.

Nameste! (Greetings!)

We had been silently congratulating ourselves on the way we were keeping up with our correspondence *until* that fateful day when the Christmas mail arrived. We found ourselves in a frenzy of delight not knowing which letter to open first and somewhat overwhelmed by such thoughtfulness. Some people apologized for writing about seemingly menial, everyday events, but on the contrary, every detail brought us closer to you and I doubt if letters and cards were ever more carefully scrutinized.

Perhaps the most repeated inquiry to us was, "How will you spend your first Christmas in Nepal?" Coincidentally, we purposely delayed many pre-Christmas letters so we could share our reflections of this event with you. We had better back up a bit for the benefit of those who have not heard of us for some time. Those who have, can skip the next few paragraphs.

John and I arrived in Kathmandu, the capital city of Nepal, just in time to begin Language School in August. I must admit that we arrived with very mixed emotions. Our short, three month stay in India had been a happy time, so much so that Eloi and Sherilyn elected to stay an extra month. It was with regret that we left our many friends and interests there but also with anticipation that we looked forward to a new and different life in Nepal.

We soon had little time for reflection with our heavy language schedule. The first lesson of language study is to learn to laugh at ones own mistakes, for there are many! However, we survived through the good nature of our Nepali language teachers and now look back on those four months as a time of accomplishment and a time of developing many lasting friendships.

The first week in December found us in a flurry of activity with our final language assessment to write (horrors!), seminars to attend, and a whole household of supplies to purchase and pack ready for our new home in West-Central Nepal. Our personal effects were finally packed into 50 to 80 lb. bundles to be transported by truck part of the way, unloaded, and finally carried by porters to their final destination. Such a process really makes one consider the necessity of ones purchases!

We left Kathmandu on the 10th of December at 5:30 a.m. An early start is necessary to make the long trip in one day. The five hour bus trip brought us to the small village of Dumerai where we began the eight hour trek up to Amp Pipal. For map-minded people, Amp Pipal is in the Ghorka District approximately three miles from Ghorka town.

Ah, how to describe this mountain scenery! A tiny village nestled in the center of a saddle joining two high mountainous cliffs. The awesome, snow-capped Annapurna Range, part of the Himalayas, so near that you can daily watch the snow blowing off their peaks. The steep mountainsides dotted with small villages, the dwindling forest, and the valley floor 1500 feet below. The hospital was built about a half hour's walk down the mountain, close to a good water supply. The hospital staff consists of four doctors, three nurses, a lab technician, an Indian business manager, and ourselves. Needless to say, our medical wants are well taken care of!

Our house is built on a terrace as is everything in Nepal. It is surrounded by beautiful fruit trees and gardens which are part of John's responsibility. The bulk of the produce goes to the Community Health, but we also have access to our own fresh fruit and vegetables. Our first few days here were spent just marvelling at the surroundings and learning about our new responsibilities. And that finally brings us to the Christmas Season.

We were soon put into the Christmas spirit with the arrival of an American friend who spent her first Christmas away from home as part of our family. Small parcels began to appear, cards arrived in the mail, and Sherilyn hung her hand-made decorations. Three nights before Christmas we joined a group of Nepali Christians in their annual caroling. We visited several homes—sometimes walking over half an hour by way of steep mountain paths to reach their doors. Never was the Nativity Story so imaginable to us as told that night in simple Nepali by the light of a lantern with the animals standing in their stable so close by.

The next evening found us delivering our special treats of home-made popcorn balls, doughnuts, Christmas cookies, and fresh-roasted peanuts, to our neighbours (all four of them) with a hearty rendition of "We Wish You A Merry Christmas".

Christmas Eve was our busiest day with the re-enactment of the Nativity Story by the Sunday School children to attend at the hospital. The angels appeared in all of their usual splendor garbed in—What else? HOSPITAL OPERATING GOWNS! This was followed by a 'Love Feast' prepared and served by the church ladies outside the hospital. Christmas dinner menu—rice, daal, and chicken curry. That evening we assisted the nurses in singing carols and distributing gifts to the patients. We soon realized that receiving a gift was a new experience for these people when they had to be told that there was something inside the parcel if they opened it. That "something" was a bar of soap for the adults and a wee, flannel jacket for the babies. These are both cherished items in poor Nepali homes. Our small gifts of candles, cheese, and home-made jams seemed very extravagant by comparison. Our most popular gift of the season proved to be two cans of Chinese nuts placed in our friend's treking socks (clean!) and tied with beautiful, pink toilet tissue bows. Who needs all those fancy wrappings anyway?

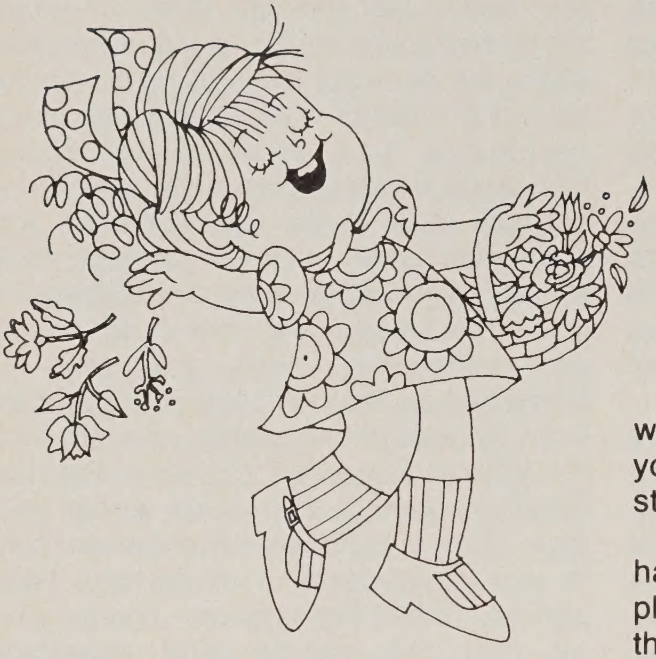
We chose to spend Christmas Day at the top of Liglig Mountain where one can sit on the ruins of an ancient fort and survey miles of scenic beauty in all directions. As the legend tells it, the king of this small kingdom was chosen each year by a race up to the top of the mountain until one clever king won and eliminated the contest. I would never have become king as I am always last one up! After our picnic lunch and many hours in the warm sunshine, we returned home to reflect on the kind of Christmas we had had. Our list of pleasures was amazing. Caroling, Christmas concert, gifts, cards, manderin oranges (sold at the door for 5 for 9¢), poinsettas (grow wild in our garden), snow (on the mountains), nuts (fresh-roasted), Christmas baking, and best of all, friends and fellowship. AHA, you say, no Christmas pudding. But you're wrong. It arrived by special messenger as a gift from the Mission Executive Secretary. Perhaps Sherilyn's remark best sums up our feelings. "If we could have brought all our family and friends here, it would have been perfect." Why? Perhaps one answer may be that the people who celebrate Christmas in a non-Christian country do so for the true meaning and none of the irony of commercialism that we are accustomed to, is present.

What lies ahead? We study language daily with a fine Nepali teacher. John is already much involved with his responsibilities at the hospital and is *always* late for dinner. Sherilyn and Eloi study in the mornings and have most of the afternoons free for exploring, gardening, and many other new interests. I just try to fit in here and there.

It seems that the secret of our success in the days ahead may lie in language proficiency and a desire to be accepted into this very different culture and we struggle with these challenges each day. However, I Cor. 13 adds something more:

> "If I had the gift of being able to speak in other languages without learning them, and could speak in every language there is in all of heaven and earth, but didn't love others, I would only be making a noise." *Living Bible.*

We are thus reminded that we must have true love for the people of Nepal and not simply make a 'noise' in this their most beautiful country. ●



Creative Drama with Children

by Norma Koenig

Using dramatic play in the church classrooms is one way to bring stories to life. When children dramatize a story, they are not just hearing *about* someone—they are *being* that person.

Often you will hear a teacher say, "I can't use drama, I've never been in a play." The teacher who speaks thus has in mind a finished professional theatrical performance, and of course he or she can't reach that standard of perfection. But drama in the classroom is something quite different. Its purpose is not to produce a great "performance," but rather to get the children caught up in a story.

What Kind of Stories? Not just any story is good for dramatization. Children can't do much with a story that is mostly about how somebody felt or what someone thought and said. Children's drama must have action. Something has to happen. When you choose a story, therefore, consider ahead of time what scenes and what action will be needed. If you do this, you will see quickly whether or not the story is suitable.

It is also better to begin with a story that has few characters. Having too many people standing around in a scene confuses the action. It is better to use only three to six at a time. Then play the story over again to use more children.

Working with the Group. After you have read or told the story, ask the children to recall the sequence of scenes. A story often has many more scenes that can be created on the stage. Plan how to combine scenes to a manageable number.

In a classroom you don't have a curtain to show change of scene, so you may want to locate each scene in a different part of the room. Help the children to visualize quickly where the action will take place: "This table will be the kitchen. The scene in the park can be by the window."

Keep in mind that children become impatient with detailed planning. It is *important* for them to do some planning so that the play is their own. But careful *preliminary thinking by the teacher* will make the process move along quickly.

Choose the Players. Ask the group to list the characters needed. Then choose the players quickly and indiscriminately. Resist your natural inclination to select the biggest boy to be the father, the fat girl to be the big mean fat old lady, and the littlest boy to be the baby. Keep in mind that this is pretend. Sometimes you can choose the least attractive, fat girl to be the gorgeous princess, and the smallest boy to be the tall, brave king. Choose the class troublemaker to be the hero who fights for the right. Mix the children up, with all kinds of children playing all kinds of roles. And don't stereotype sex roles. A girl can be the president of the business organization or the great doctor who saves the patient. A boy can be the tender, loving father who helps a small sick child.

On with the Action. Don't spend a lot of time talking about what the players are to do and say. Plunge right in and let them try it. In the informal classroom setting the teacher, with the help of the audience, can prompt the players as they go along, saying: "What does the mother do next? Show us how she hangs up the clothes. What does Johnny ask? How can Mary show us that she is happy?"

Talk it Over. When the drama is finished, let the group discuss it. The children may want to talk about characterization. The teacher might ask, "How can we make the king more kingly?" Give several children a chance to demonstrate kingliness. In a small group, everyone might try stalking around the room like a king.

Take a few moments to talk about dialogue also. Focus attention on key lines that are important to the story. For example, in the story of Joseph and his brothers, one important line is his speech of forgiveness. "Don't blame yourselves that you sold me into slavery. It was good that I came to Egypt. It was not you who sent me. God sent me so that I could help many people." Of course the young actor should say this in his or her own words. But the ideas are essential to the story. You might ask several children to try stating the ideas as Joseph might have stated them.

But don't spend too much time just talking. Choose another cast and play the story a second time.

Quick Techniques. It is not always necessary to dramatize a whole story. You can work on part of a story.

- Use *Pantomime.* "How did the Pharisee act when he came into the temple to pray?" "How did the widow with the penny act?" "How did Moses feel and act when his anger caused him to kill the Egyptian taskmaster?" Short bits of pantomime of this sort are useful to focus attention on the feelings involved in a particular action.
- Develop *Dialogue.* In the same manner you can work on short bits of important dialogue: "What was the conversation between Moses and God at the burning bush?" "What did Joseph and his brothers say to one another when they threw him into the pit at Dothan?"
- *Improvisation* is a technique that young children learn very quickly because they have active imaginations. For this you simply suggest a situation and ask the children to imagine what they might say and do in that situation: "What might the people have said and done while they were waiting for God to speak to them at Sinai?" Or "Imagine what might have happened in the marketplace in Jesus' day when the Roman soldiers came riding by."
- Use *Whole-Group* techniques such as action songs, and action patterns with choral reading. You can act out some of the Christmas songs: "Bring a Torch, Jeannette, Isabella," or "While Shepherds Watched."

All of these are enjoyable brief activities that not only have value in themselves, but also are good preparation for more elaborate dramatic efforts at other times. •

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How Religions View Life and Death

by BARBARA JENKINS

In a panel presentation at Tokyo Union Church, an international congregation of English speaking people, representatives of the Buddhist, Jewish and Christian traditions shared their knowledge and insights on a series of questions about life and death.

PANELISTS WERE: Dr. Nakamura Hajime, Professor Emeritus of Indian and Buddhist Philosophy at the University of Tokyo; Dr. Abraham Aviner, Director of Religious, Educational and Cultural Affairs at the Jewish Community of Japan, in Tokyo, and Dr. Peter Nemeshegyi, Professor of Theology at Sophia University. The panelists were first asked: "How does your religious tradition regard death? What, if anything, is beyond death?"

NAKAMURA: Lord Buddha was asked many metaphysical questions by believers of other faiths such as: Is the world eternal or not? Is the world infinite or not? Is the body and the soul the same or separate? Does a person who has perfected the religious life live eternally after death? To these kinds of questions Lord Buddha did not give any answer, for Scripture says that these kinds of questions can lead people astray. The true purpose of Buddhism is to teach people how to live; how to practice righteousness and good life. These metaphysical questions have nothing to do with how we are to practice. This was the stance also taken by early Buddhists and still preserved by intellectual Buddhists. But people were very interested in such matters so answers later developed. Master Dogen who introduced the Soto Zen sect to Japan said that the most important thing is how to live. The life of Buddha—where can we locate it? Only in the phenomenal world, the world of daily life, where things appear and disappear. But it is in this phenomenal world where we can locate the true life of Buddha.

AVINER: No religion in the world really knows what is going to happen after death. Indeed, we might ask, do we understand life well enough? The sources in Judaism about life to come are mostly found in the Talmud. However, Judaism discusses life more than death. We should remember that in the Ten Commandments, the commandments dealing with adultery comes before the commandment forbidding murder. Everything starts from the sex life of man and woman, in terms of human life. In the Talmud there is a story of a conversation between a rabbi and a Roman leader. The point is made in the story that the body and the soul are one; a unity. Also in the Talmud is the story of how man is born with his fingers closed; when he dies the hand is open. This illustrates how man's understanding changes: he is born with the idea that he can grasp or inherit the world. By the time he dies, he realizes that he enters life with nothing and must leave with nothing. In Judaism there are many laws regarding mourning but it is forbidden to mourn beyond one year. To do so is to sin against God. In Judaism the holiness of life is very important. There are six hundred and thirteen good deeds. If it is necessary in saving life to act against one of these deeds, then it is allowable to do so. Life is more important than death. The famous expressions in Judaism and Christianity relating to life after death are: Garden of Eden, Heaven, World to Come, Hell. Eden, which means delight, occurs only once in the Torah, and that is in Genesis. Heaven, which also occurs in Genesis 1, is simply the Kingdom of God. Nowhere in the Bible are these places really explained. In the literature of the Midrash, great detail is given in describing the life of the righteous in Heaven, but these are legends. In more modern times we have come to refer to Heaven as a spiritual state rather than a specific place. Judaism primarily teaches that one should be careful to live a good and righteous life so that one will have nothing to fear at death.

NEMESHEGYI: There are six important points regarding this question.

1. Christianity does regard death; it does not ignore or hide death. It is basically unchristian for people to be put away in a hospital or some other place so that they can't be seen while they are dying. Christianity claims the courage to look at death.

2. Death is a clear sign that man needs salvation, for death is a kind of contradiction. Man is a being who thinks about eternity. The thought that mankind and all of his achievements will disappear is a thought that man cannot stand. Death indicates a disturbed relation between man and the ground of being. There must be beauty, forgiveness, mercy and meaning; otherwise, life makes no sense.

3. The only one who can solve this problem, this contradiction is beyond time, beyond death—the living God we share with the Israelites. God is a friend of life, God is free of time.

4. Christians believe God is one but He is not solitary. He is a communion of love. There is God the Father, God the Son—God is the eternal loving union between the Father who is giving his whole being to the Son and the Son who is constantly returning this love—and then there is the common love of the Father and the Son, their bond of union, the Spirit of God. This eternal Son of God—he has been a man, lived a human life and died a human death. This Son of God who has become our Father is Jesus, the Son of Man.

5. Jesus, the man who lived in Palestine 2000 years ago was a man in perfect harmony with God. On account of his love towards God and the freedom which resulted from this love, the perfect love of God towards all men—even the sinners and downtrodden—was possible. Jesus loved everyone. Because of this he was killed. The idea of God's unlimited love towards man was disturbing to the social order. The same Jesus who was killed was raised and is living with the Father.

6. The resurrection of Jesus is more than a continuation of biological life; it is entering into eternal, living fullness of God himself. Love and that which is created by love is eternal.

With wit and clarity, and many quotations from the masters and Scriptures, the panelists addressed themselves to two other questions: What does your religious tradition regard as the "ultimate good or goal" of a human being's life? Is there purpose or progression in human history? How does your religious tradition regard man's essential nature? Is man good? evil? conditioned by society? •

(from C.C.A. News)

Dear Friends,

We were delighted to receive Christmas cards and greetings from many of you. We are especially grateful to those of you who enclosed letters and/or photographs. These do help us to keep in touch with Canada and, in particular, with you, our friends. Descriptions of snow, snow storms, snow banks, snow shovelling, SNOW featured in many of your letters. Meanwhile, we are experiencing sunshine, sunburn, sun-heat, SUN (91° F). We did not hear from all of you, perhaps because there was a fire at Lagos Post Office shortly before Christmas. It is impossible to know what mail was destroyed there and what is still making its way slowly through Canadian and Nigerian backlogs.

We had a most enjoyable time at Christmas. The town empties for two weeks as everyone who can do so, returns to his village. There were no traffic jams during this time and no power cuts. (Unfortunately both of these feature prominently in our lives again.) On the 24th and 25th we had special holiday meals at the homes of the Rev. Don MacKay and Elisabeth Leicester, respectively. A number of CUSO people who decided to travel during their holidays arrived in Port Harcourt in time to join us. So we made up a party of 9 Canadians, 2 English people and one South American. On Christmas Day I played the organ for the church service, as the organist was out of town. It was good to spend part of the day in church and remember the real reason for the celebration of Christmas.

At New Year we travelled north to Abakiliki to visit the Rev. Rick Fee (from Alberta). We had a restful visit with him and brought in the New Year in a lovely little Chapel with Nigerians and Norwegians present in addition to ourselves.

Teaching started only this past November, and from your comments, some of you are curious as to how things are going. David's lectures went well on the whole. The students only have the equivalent of a British 'O' level in Chemistry and some of them have no qualification in physics or mathematics at all. This has made it tough for David, as he has had to explain simple points in a lot of detail. If he doesn't, he's found that the students make so much noise that it is impossible to continue. The students seem to think university is like high school and that notes should be dictated slowly to them to be copied word for word. This problem is exacerbated by the fact that none of the chemistry textbooks David ordered has arrived. He has been generous in providing outline handouts for lectures (most Nigerian lecturers will not do this), and he has put books on reserve in the library and listed appropriate readings.

There have been no chemistry practicals so far, due to lack of facilities. The lab furniture has now arrived from the U.K. and David spent part of his Christmas vacation driving a fork-lift truck moving the crates of furniture, and supervising the assembly of the lab benches, etc. He seems to be handier with a screwdriver and hammer than the other members of staff and enjoys working out how the various bits should go together. The technical staff work well with him and some are quite enthusiastic about doing a good job. The other major task in hand is the unpacking and storing of crate upon crate of chemicals which have also come. David hopes that lab classes will be possible by second term (March to July), if not before.

We have been able to hold labs in the plant structure/function course with which I (Sheila) have been involved. The microscopes have mirrors and we have managed with reflected daylight (lacking electricity in the labs, as yet). Some of the physiology practicals have been pretty "wild", partly because the students have had almost no lab experience in High School. We've had students pipetting concentrated acid into their mouths, minor explosions and fires. I've never felt so vulnerable in a lab before! The students make up for their lack of skill with their enthusiasm. It's hard to get them to leave the lab at the end of 3 hours.

We've been here a full year now and in that time we've seen a lot of progress. On a day to day basis one sometimes feels little is going ahead, but when we compare Jan. '77 with Jan. '78, we realise what has been accomplished. Our staff is multinational—mostly Nigerian with the English as the second largest group, Poles the third, Canadians next, followed by assorted Europeans who specialise in teaching modern languages, and an equal group of Americans.

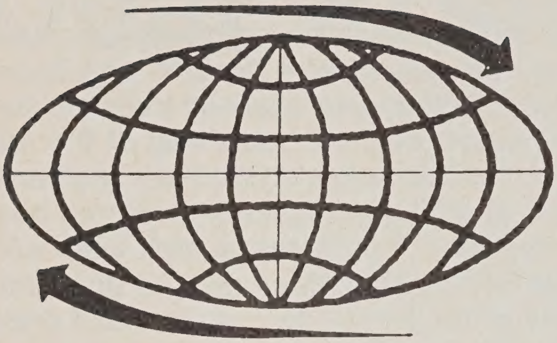
On the home front there's been progress too. I've learnt to bake bread, Chelsea buns and various yeast-produced goodies. Conditions here are, of course, ideal for yeast work. A rise in the price of bread of 15 cents a loaf over Christmas induced me to try to "do my own thing." The taste is better too, but I don't have time during term to provide all the bread we need.

Well, that is all our news for this time. If there are questions you would like to have us answer in subsequent letters, please let us know.

Every blessing to you all,

Sheila and David Irwin

UNIVERSITY COLLEGE
PORT HARCOURT, NIGERIA



in the world

by Marjorie Ross

CARIBBEAN #3

In the last two months we have looked at the history of the Caribbean islands, and at their present economic situation. Now we turn to their people. What do they think about themselves in comparison with the rest of the world? As a lead in to that question, what do we in Canada think about ourselves?

The Colonial state of Mind: can we grow out of it?

Canada has long since ceased to be a colony, and yet we continue to have a "colonial mentality". Imported technology, music, fashions, books are always "better" than home-produced. We boast of ski conditions, wheat, maple syrup, hockey players, but not much else. We feel we must yield to the English, the French, the Americans, and most other countries in sophistication and "real culture".

Yet, strangley enough, we are the cousins of those sophisticated people we admire. It was not so long ago that we, or our parents, left those other places to make a better life in a new country, but now the very newness of that country makes us feel gauche in world circles.

This has been the psychological legacy of our colonial past. Australians and New Zealanders have had similar experiences. But what about the others?

The peoples of the "coloured empire".

The Asian countries that went through a period of colonialism—Vietnam, Malaya, India, Sri Lanka and the others—had been in existence for centuries before they fell into the white man's imperial web. Fortunately, the cultures of these countries, and their peoples' image of themselves underwent little change during the period of white imperialism. The broad river of Asian culture flowed under the white man's bridges and through his culverts and emerged essentially unchanged on the other side.

As for Africa, most of it had such a short experience of colonialism—sometimes only two generations long—and the number of white administrators and missionaries was so small, that the great bulk of the people remained almost untouched. The empire builders changed the outward appearance of Africa, but its spirit eluded them to the last.

This very mild experience of colonialism left Africans' self-confidence intact. White North Americans, accustomed to tensions and inhibitions in race relations, particularly in the southern States and the Caribbean, are pleasantly surprised at how straightforward relations can be with Africans in their homeland. The Nigerian or Ghanaian is quite happy with himself as he is, and assumes you feel the same way about yourself. As a rule there are no "hang-ups" about skin colour, and so friendships can be established between individuals of different but equal backgrounds in the same way as friendships are established between, for example, a Frenchman and an American.

However, while the West American left in his homeland did not lose his self-respect and confidence during the colonial experience, it was a very different matter for those of his relatives who were transplanted to the New World in slave ships.

The trauma of slavery: the amputation of roots.

Slavery took away the freedom of Africans carried to the New World; in time emancipation gave that freedom back. But over those centuries terrible spiritual wounds had been inflicted which time is only slowly healing. West Indian planters deliberately prevented the slaves, who had been violently uprooted from their native soil, from re-establishing a culture and identity of their own in the new country. No wonder that the slaves, when freed, should have lost touch with their origins and gained a debased image of themselves; this psychological legacy still plays havoc with their relations with the rest of us.

A closer look at slavery.

At various points along the coast of West Africa wretched groups of captives were penned together to await the arrival of the white man's slave ships. From the moment of his capture the slave had begun to lose touch with the ways of home, which might be hundreds of miles inland. Once in the ship, he was thrown together with members of many tribes, speaking many languages, although they might all be from roughly the same area.

On arrival in the islands, this dislocation would be carried a step further. The plantation owners were buying strong backs and arms, machines rather than human beings. They had no interest in the slaves' minds and emotions, except insofar as they might interfere with work or make them hard to handle. They feared an uprising above all else. Individual slaves could be easily intimidated; groups of slaves held together by ties of blood or long association could present united resistance. Evidently it was in the planters' interest to break down all ties between one slave and the others.

In line with this, the cargoes of each slave ship were broken up. Usually the slaves were dispersed to far-lying plantations. It was very unlikely that the slave would find **anyone** with whom he could converse in his own language. Indeed, one of the means of breaking the slave to his new life was to insist that he speak English. Those who saw the television series **Roots** will remember how significant was the loss of the man's African name Kunta Kinta, and his forced acceptance of the white man's name for him, "Toby".

Thus, each slave was isolated; no one near him had the same memories of the former existence in Africa. He had no outlet for the emotions which immigrants to

Canada express in Old Country Clubs and ethnic dance groups.

Having been cut off from his past, in the same way as political refugees coming to this country, the slave had little hope, unlike the refugee, of establishing a new family and working for the future. Still concerned lest social bonds lead to resistance movements, planters broke up families and separated friends. In the end, slavery not only destroyed the slaves' memory of their heritage, but also broke down their concepts of social and family organization. All of this was replaced by the rigid structures of slavery, but when that framework was removed, there was little to take its place.

Emancipation

At emancipation, the islands had a population of ex-slaves who had no real sense of who they were. They wanted an independent life on a plot of their own, but beyond that they had no particular pride in themselves, their families, and certainly not in their islands.

Further, the end of slavery did not mean that political and economic power left the hands of the tiny white and mixed blood upper classes on the islands. It was as true as ever that "white" meant power and wealth and "black" powerlessness and poverty.

Enter the missionary influence: good or bad?

Evangelical Christianity in England can take pride in the fact that it spearheaded the emancipation movement. It saw that black Africans had souls, and preached that it was sinful to enslave them. Even before emancipation missionaries were working to bring the Good News of Jesus Christ to black West Indians. Later the children of freed slaves received education in mission schools, and grew up to form a black and coloured middle class. (Indirectly this led to the independence movement of a century later; it was in Christian schools that nationalist leaders gained their ideals and training.)

Yet, the early missionaries were limited by the thinking of their time, as shown in these verses from a poem by William Blake, written during the time the emancipation movement was gaining strength.

The Little Black Boy

My mother bore me in the southern wild,
And I am black but O! my soul is white;
White as an angel is the English child,
But I am black, as if bereaved of light.

I'll shade him from the heat, till he can
  bear
To lean in joy upon our Father's knee;
And then I'll stand and stroke his silver
  hair,
And be like him, and he will then love me.

For 150 years, missionaries laboured in the service of the West Indian islands. They did enormous good, but parts of their teaching caused terrible damage. With Blake, they believed that the members of their congregations and the children in their schools had **white souls disguised by black skins.** They never thought that black and white souls might look all the same in the eyes of God.

Their message, not always directly expressed, but very clear by inference, was that the more black men modelled their lives on those of the white men, the more the white men, and (it was hinted) God, would love them. The tragedy is that West Indians, whose self-respect had been so badly damaged by the experiences of slavery, believed what they were taught. Before long they too came to assume that being black equalled heathen, illiterate, shiftless, dirty, bad; being white equalled Christian, educated industrious, clean, good. They already knew that white equalled rich and powerful, and so the new generations of educated West Indians became convinced that the only road to salvation, spiritual, social and economic, lay in THINKING WHITE.

The Afro-Saxons

Thus, over many generations, missionaries and colonial administrators created a class of "Afro-Saxons"—black Englishmen. They had the same colonial mentality as we do, only theirs was a much more serious case.

The Afro-Saxon's particular tragedy was that no matter how hard he modified his behaviour to imitate the Englishman, he could never be one. His skin became the barrier between him and his goal. He himself would always fail. But, given the mixed blood of the island peoples, perhaps his grandson, if his son **married white** (that is married a girl with lighter skin than his) would be light enough to marry a girl still lighter and finally produce a child who could "pass" as white, who could scale the barrier and be accepted as a white man.

The tragic loss of his black past, from which he was torn by slavery, and which the missionaries taught him was bad in any case, had forced him to make his way in a white world where the cards were always stacked against him.

Export Mentality

Not only did the West Indian feel that his colour made him inferior, but he could see that his country, his little island, was small and inferior compared with the great outside world. It could only have significance if it produced something which outsiders appeared to find valuable—like sugar, or oil, or sunny beaches. This "export mentality" (referred to last month) meant that in the Caribbean, until very recently, everything was seen to be valueless unless the rich foreigners wanted to buy it. Canadians are no strangers to this feeling.

• • •

This has been a depressing description, but there is another side to the story which has developed over the past 50 years.

Césaire and Black Consciousness.

Aimé Césaire was a native of Martinique living in Paris. During the 1920's he wrote a poem entitled "Cahier d'un Retour au Pays Natal", in which he says, in essence, "Je l'accepte": "I accept Martinique, with all its heat and beauty and poverty and suffering and ignorance, because that, not France, is the rock from which I was hewn."

Later, black Africans, led by the Sengalese poet Léopold Senghor began to give eloquent expression to their pride in being black. From this has grown the "black is beautiful" movement among black Americans and, in its militant form, the "black power" movement.

The **Black consciousness** movement has encouraged the peoples of the Caribbean to take pride in themselves as they are. It has given affirmation to their African roots. African rhythms, drums, dances, are no longer seen to be "of the devil". "White" is no longer seen as being better. It is hard to throw off a century of mental conditioning, but slowly pride is growing up in the past, both the far-off past in Africa, and two centuries of development in the Caribbean. Out of years of suffering, something unique has come.

Since independence many Caribbean leaders, including church leaders, have spoken out against the prevailing "export mentality". Everything in the islands is **not** for sale these days. Increasingly, the peoples of the Caribbean are becoming aware that their islands, small, weak, and exploited for centuries, can yield a better life for their peoples. But their development must be for the people of islands, not for the profit of outsiders.

Is this an impossible ideal? Only time will tell •

NEWS

HOCKEY SCHEDULE CHANGED TO SUIT CHURCHES

ESTEVAN, SASK. (CCP)—Minor hockey games on Sunday mornings, which created a conflict between team and Church loyalties for some young athletes, were to be eliminated from the schedule of the Civic Auditorium in this city.

The recreation and parks board issued the directive after a meeting with representatives of the Ministerial Association when the city's clergymen expressed concern that young hockey players who attend church were being penalized due to the scheduling of minor games on Sunday mornings.

The ministers were concerned that some minor league coaches discriminated against youngsters who missed practices or games because of attendance at church, said Pastor Ray Holm, president of the Estevan Ministerial Association.

The ministers are not interested in legislating morality or shutting down the hockey rinks on Sundays, he said.

'My thought was that kids should not be put under the pressure of deciding loyalties to either church or minor hockey,' Holm said.

HELP FOR WOMEN AND CHILDREN

TORONTO (CCP)—"After 30 years of teaching young children, and realizing the pliability of character at early ages, I am greatly distressed with the insecure environment many children endure," said Elma Barber Scratch. Since January 1 of this year, she has been giving leadership to more than 9,000 women in over 600 groups across Canada as the new national director of the Women's Missionary Council (WMC) of The Pentecostal Assemblies of Canada (PAOC).

Besides encouraging this vital ministry of building children's lives, Mrs. Scratch hopes to be part of this growing service of women who are "getting the vision" that the mission field is the whole world including their own home, neighbourhoods as well as distant lands.

WELCOME TO SWISS

BEDFORD, QUE. (CCP)—The English-speaking United Church congregation here has a new sister congregation linked with it—made up of French-speaking Swiss farmers.

Over the last three years some 60 families of Swiss farmers have moved into the Eastern Townships, where they are doing well in the dairy business. Many of the newcomers were preceded by a letter from their minister in Switzerland to the French Pastoral Zone in Montreal Presbytery. They were welcomed into communities; one congregation has been worshipping at Bedford United and another worshipping centre is being sought nearer Drummondville.

In December, the Swiss Ambassador to Canada joined Montreal Presbytery officers in presiding at the formation of the congregation at Bedford United. The new French-speaking congregation already has a well-organized Sunday school and a membership class.

PAPUA NEW GUINEAN CHURCHES SUBMIT IDEAS TO GOVERNMENT

PAPUA NEW GUINEA (EPS)—"Neither churches nor government has taken hold of the vision of a future Papua New Guinea outlined in the National Constitution and, through consistent political education, used those to unite the people in a spirit of idealism and self-sacrifice" says a submission made to the Papua New Guinea government by the Anglican, Catholic, Lutheran, Baptist, and United Churches and The Salvation Army. The submission made in the name of the Melanesian Council of Churches goes on to say: "The Constitution's vision of integral human development needs to be represented to the people with drive, imagination and conviction". The Melanesian Council of Churches represents approximately 1.5 million Papua New Guineas.

The submission acknowledges the achievements of the previous government, especially in bringing stability, maintaining the unity of the nation, and its sound handling of the economy, but goes on to detail what they consider many failings. Some of these they indicate, such as "a crisis of leadership in various areas", the growing problem of "abuse of alcohol" and the "lack of national discipline".

The submission also points out that too much foreign aid is "killing the will of the people" for finding an alternative and self-reliant way of development.

Turning to the positive aspects of Papua New Guinea's life the submission states that "we recognise our ethnic diversity and its caring forms of cultural expression as positive strengths. Despite our apparent differences we are united in common spirit. All our people are deeply spiritual." Speaking of the differences in cultural practices and languages the submission nevertheless states "We are a 'nation' within a nation, perhaps a model for a future world government."

WOMEN IN THE MEDIA CONSULTATION

BEIRUT (EPS)—In the media, women are rarely involved where decisions are being made, and women's viewpoints and values have no opportunity for expression. This was claimed at a Consultation, held in Beirut, 19-24 February, sponsored by the World Association for Christian Communication, the World Young Women's Christian Association and the World Council of Churches. For the first time, 20 women working in the field of communication were brought together from all continents to discuss the role, image and presence of women in the media.

In the past, women making a career in the media tried to emulate men. Now it was felt that the time had come when women must change the media picture of what is a male world, presented by and for men. In the traditionally male dominated churches, women are still vastly under-represented in the image that these organizations show to the world today. Members of the Consultation affirmed that women have something distinctive to contribute to the content of the media.

The Consultation expressed special concern that the content of mass media programmes should reflect human realities, not distort them; include women's viewpoints and values; endeavour to build an awareness of all exploitation, especially of women; be free of sex stereotyping and encourage real dialogue. It expressed concern that women working in the media have equal opportunity with men to move into decision-making positions, and that they be given opportunities for training, refresher courses and the acquiring of management skills. There was also strong encouragement for the production and use of other low-cost media, traditional communications skills, folk media and other audio visual methods, especially for use in rural development programmes.

wms highlights

Brockville Presbyterian Annual Meeting

"The local church in God's Mission" was the theme of the Annual Meeting of the Brockville Presbyterial Women's Missionary Society (W.D.) held in First Presbyterian Church, Brockville, Ontario.

President, Mrs. John Gray of Kemptville, chaired the meeting with each auxiliary taking a part. The morning session was devoted to reports in which the work of the society in 1977 was reviewed.

To begin the afternoon session both the Presbyterial and Presbytery members heard a presentation on human sexuality in our schools. A grade school teacher explained a new curriculum on which she is working which sounds like an excellent program. A high school teacher from a Health and Physical Education Department, introduced human sexuality as part of the Department's program.

In both presentations, contact with the parents and the community-at-large was stressed.

Following this address, the women of the Presbyterial heard Miss Sandra Estabrook speak of the work being done in a Community House in Ottawa in which she is involved. She defined Community House as being a group of Christian people opening up their house to people in trouble. She chose the Bible passage John 13: 1-17 where it tells of Jesus washing the feet of the disciples, to introduce her theme "Share your life in the name of Jesus". If we share love with one another, then people will see and know that our Christianity and faith are real. People are hurting and in need of seeing this love. Miss Estabrook said that the people living in the Community House where she lives and counsels, have taught her how to practice her Christianity. Too often our faith is as a protective shield; we hide behind our hymn books in our comfortable church and hope and pray that the outside needs and problems will go away. But Jesus said, if you want to be my followers, you have to be where pain is. Those at the Community House are trying to live and share their Christianity.

Ottawa Presbyterial Annual Meeting

Mrs. Arthur Pattison presided at the annual meeting of Ottawa Presbyterial at St. Giles Church, Ottawa. 108 members attended. The theme was "Joy in Believing". Workshops were held to evaluate the year's achievements, and to preview the new year's business.

The guest speaker was Miss Lorna Raper, staff-worker with Inter-Varsity Christian Fellowship, and special music was performed by Miss Sonia Williams, a student attending Ottawa University. The Moderator of the Ottawa Presbytery, the

Rev. Hamish Kennedy installed the new officers and conducted a service of communion at the close of the day.

During the afternoon the members of Presbyterial gave Mrs. Pattison a standing ovation at the end of her term as president. She gave birth to her fourth child during the year, and, missing only one meeting (when she was in hospital), fulfilled all her presidential duties. Four-month-old Paul accompanied his mother to the annual meeting and co-operated completely throughout the day. Mrs. Pattison acknowledged the tremendous help she has received from her husband, enabling her to meet all her commitments.

East Toronto Presbyterial 64th Annual Meeting

"Our attitude (towards New Canadians) will **affect** or **infect** others". Thus did Miss Patricia Hanna, director of Overseas Students and Laymen Abroad, plead for understanding and acceptance on the part of WMS women towards the immigrants in their midst. The occasion was the 64th Annual Meeting of East Toronto Presbyterial, held in Willowdale Presbyterian Church. Miss Hanna urged us to draw closer to Christ and become rooted in Him for we cannot overcome our prejudices in our own strength.

The Reverend M. Reside, minister of the church, based his worship service on Ephesians 4 and asked us not only to keep the unity of the faith but to expand it.

In an experience of study and worship, led by Miss Hanna, we used a section of the "Nazareth Manifesto" to examine our attitudes towards newcomers, French Canadians, welfare recipients and Native Canadians.

Miss Jay Ellis taught us a hymn to be used in the World Day of Prayer Service and a hymn composed by one of the delegates, Miss Isabel Anderson. The entire program centred around the theme, "Christ Unites" (Ephesians 2:14).

Mrs. J. Eldon Andrews, re-elected president, headed a complete slate of officers. The annual reports, discussed in small groups in four areas—adult, youth, publications, finance and supply—were adopted. A resolution changing the distribution of bales was passed, and the new increased allocation was accepted.

London Presbyterial Annual Meeting

Alma St. Presbyterian Church, St. Thomas was the setting for the 64th annual meeting of the London Presbyterial, attended by 125 representatives.

Mrs. R. W. Ford, Presbyterial President, presided over the morning and afternoon sessions, and welcomed guests from the Anglican, Baptist, Roman Catholic, and United Church groups.

Mrs. J. Imrie of Knox Church, St. Thomas, conducted the worship period. The ladies of Alma St., St. Thomas, presented a skit "The Synodical Special", which provided a light hearted touch to the day.

Encouraging reports were approved at the afternoon session, with the Presbyterial accepting an increased allocation for 1978.

Mrs. A. E. Coventry of Belmont introduced the guest speaker, Rev. Miss Leslie Landell of Atwood, who gave an inspiring message on the theme "Pray, Give and Go". The report of the nominating committee was given by Mrs. T. A. Duke of London and Rev. Miss Leslie Landell installed the officers for 1978.

Miss L. Schneider of London, hospital visitor who is retiring, was honored with a gift on behalf of the Presbyterial.

The retiring president, Mrs. R. Ford, thanked the members of the various auxiliaries for their co-operation and splendid assistance during her term of office.

Edmonton Presbyterial Annual Meeting

Edmonton Presbyterial held its Annual Meeting with Dr. J. E. Bigelow opening with devotions. "The greatest unused power in the world", he said, "is the power of God within us." At the business session a desire was expressed for less complex mission studies.

The tasty buffet dinner, prepared by the Westmount Mission Group, was attended by 34, including a very young lady, Susan Johnston, representing Explorers. Fortunately, Rev. George Johnston, Superintendent of Missions, was able to attend, thanks to the weather! In his short talk he said that these are exciting times. He likened the opening up of the North to the frontier days of 1886 in the West. There are great opportunities and challenges for the church in the Yukon and North West Territories. Rev. L. de Groot, former missionary to Taiwan and now minister of St. Andrew's Church, substituted for the Moderator of Presbytery. He, of course, is well acquainted with the WMS organization.

The evening session opened with a lively hymn-sing. Then Mrs. Norma Proudfoot presented a workshop on "The Local Church in God's Mission", followed by a "brain-storming" session of ideas on how we in the church could help and reach out to the local community. She then read greetings from our WMS friends in the Peace River block, in response to her first short news letter, "Seeds of Hope". There is still an interest in WMS there, and we hope for a news letter from them sometime.

This was followed by a "T.V. presentation" of a visit by two "astronauts", to Mary Slessor and Rev. McKim in Africa. During the short break a flash sign and appropriate ad for Glad Tidings was presented by Susan Johnston.

The mythical image of the WMS was dispelled at our Meeting. It was a well-run meeting with no awkward gaps.

In Remembrance

Mrs. Evylene Evans
St. Andrew's, Brampton, Ont.

Miss Theodora Huchcroft
Knox, Cranbrook, B.C.

Mrs. Ellen Piche
Presbyterian, Dunvegan, Ont.

Mrs. Emmaline Ferguson
Presbyterian, Elphin, Ont.

Mrs. David (Helen) Andrews
Knox, Oakville, Ont.

Mrs. Ailine M. Heath
St. Andrew's, Penticton, B.C.

Mrs. Margaret McNabb
Presbyterian, Rockwood, Ont.

Mrs. Mabel Coughlin
Knox, St. Thomas, Ont.

Mrs. James (Mary) Tait
St. Andrew's, Saskatoon, Sask.

Mrs. Evelyn Appleby
First, Seaforth, Ont.

Miss Clara Hoag
St. Paul's, Simcoe, Ont.

Mrs. J. J. (Helen) Miller
St. Paul's, Simcoe, Ont.

Mrs. Harry T. (Myrtle) Thorne
Knox, Stratford, Ont.

Mrs. George McDonald
St. Andrew's, Strathroy, Ont.

Mrs. James Nicol
St. Andrew's, Thorold, Ont.

Mrs. Ray Loney
St. Andrew's, Thunder Bay, Ont.

Mrs. Mary MacKenzie,
Knox, Tiverton, Ont.

Miss E. B. McKenzie
Calvin, Toronto, Ont.

Miss Beth K. Wilson
Calvin, Toronto, Ont.

Mrs. H. Ackrow
Weston, Toronto, Ont.

Miss Sybil White
Central, Vancouver, B.C.

Mrs. J. H. Caldwell
Zion, Wellwood, Man.

Mrs. James Taylor
St. Andrew's, Wingham, Ont.

Mrs. David (Lena) Allison
First, Winnipeg, Man.

Miss Elizabeth (Betty) Hutchison
First, Winnipeg, Man.
(recently of Victoria, B.C.)

OFFICERS' ODDMENTS

April is a month of soul-searching. We scratch our heads, make calculations—so many things to check, so many loop-holes to explore—and, finally, on or before the deadline of April 30, we come up with the answer to "What does the Government of our land require of us?"—in a monetary way, that is. There are many more phases in the input and output of a loyal citizen than appear on an Income Tax form.

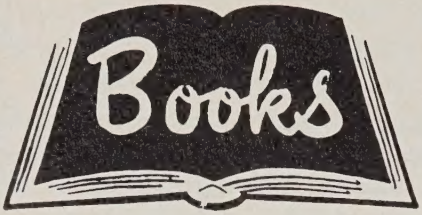
'Tis so with the W.M.S. What doth the W.M.S. require of its members, both "grass roots" and upper echelons? Have you thought lately on its purpose: "To unite the women, girls and children of our Church in prayer, study and service for the advancement of the Kingdom of God at home and abroad"?

What will be required of **SYNODICAL** *delegates meeting together this month? Clear thinking, prayerful consideration, humble participation, as resumés of the past and plans for the future unfold. You are the mouth-pieces and the ears of the "grass-roots" members.*

And what will be required of **THEM?** *Monetary support, 'tis true—but more than that. Dedication to the W.M.S. purpose; widened interest in God's Church through the study of the Church locally or in the Caribbean; participation in church and community where volunteer help is needed—Meals-on-Wheels, Church School teaching, Den Mothers, programmes for nursing and retirement homes, Block Parents, leaders in children's and youth church groups. There are many more phases in the input and output of a loyal W.M.S. member than are here recorded. We leave you to ponder on them, using Micah, Chapter 6, verse 8, as background music.*

Staff Openings

Area Education Resource Staff are required for field work in mission and christian education. Applicants must be willing to reside in any area. Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.



Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

SO YOU DON'T BELIEVE IN GOD?
by RUSSELL V. DeLONG
G. R. Welch Company $1.40

Are you looking for a study book for a youth group or a young adult group? "So you don't believe in God?" should prove a good basis for study and discussion.

Dr. DeLong starts with the statement that either God does exist or God does not exist and proceeds through several examples to show us that God—the Supreme Being—must exist. He asks us to decide whether the world came from nothing, by chance or from intelligence. He then gives 13 facts to show that there is evidence of a planned universe. For example, the earth is in the favorable distance from the sun to produce the correct amount of radiation so that we neither burn up or freeze up.

In his chapter "Creation and Evolution" he points out that science can only say "how". The questions of "what" and "why" rest with philosophy and religion.

The final chapter asks the question "If there is no God." If this is so then man is not an immortal soul; life loses its meaning; the basis for morals is abolished and life has no objective or mission. Dr. DeLong next gives quotes from several philosophers and scientists who have a strong belief in God. An appendix gives six philosophical arguments for God.

There is one criticism which I would make. Dr. DeLong has given ample proof of the existance of a Supreme Being. Most young people of today would agree with him. He does not answer the next question which many of them have—"So you don't believe in a loving, personal God?"

—Mary Peckover

GOOD MORNING GOD
DEVOTIONS FOR YOUNG ADULTS
by DANIEL R. SEAGREN
G.R. Welch Company $2.75

This book contains a series of short meditations written to appeal to young adults. They could be used for private devotions or as part of a Service of Worship. This book is one in a series of devotional books.

The author has an interesting way of writing and uses a good variety of styles. I found most of them stimulating and thought provoking. Some could be used as a discussion starter for a Bible Study.

The meditations are aimed primarily at young adults but this old girl found them helpful and interesting too.

—Mary Peckover

CHRISTIAN EDUCATION FOR LIBERATION AND OTHER UPSETTING IDEAS
by J. C. WYNN
Abingdon, 1977 .... $4.25

This book is brief, easy to read, and confronts serious problems of education in contemporary churches with both wit and wisdom. J. C. Wynn begins his book with the happy observation that, although most seminary students are indifferent to Christian Education, the prospect of the first pastorate quickly motivates them to learn "all about education". The basis for Christian Education, he suggests, is not a quickie course in method, but is rooted in the "mutual, interpersonal meeting" of a teaching-learning transaction.

The major part of the book is devoted to current themes of liberation theology, moral development and values clarification. Education of persons requires a caring concern for the deliverance of all humanity from exploitation and depravity. "This," says Wynn "is education for liberation." He also calls for the mutual participation of teacher and learner in ethical decisions rather than dictating moralistic rules. Wynn calls educators to look beyond the humanism that has often been the limits of Christian educators to anticipate and seek the Pentecostal power by which God in Christ continues to reach out to the people of the world and seek, to forgive, and to save. The last chapter challenges the educator to take seriously the eschaton—time and events in the plans of God that are beyond the educators control. Redemption, finally, is not within the ability of education, but is dependent on the grace of God. Wynn recognizes the tension between education that is motivated by a desire for continuing progress in the human condition and the faith that says redemption is the work of God alone and that it takes into account the ultimate finality. "Our way out," says Wynn "lies not in attempting to resolve the tension at all, but in grasping it."

This book provides ideas—upsetting and stimulating—for all those ministers and leaders of the church who recognize the interdependence of worship, mission and education.

—E. Margaret MacNaughton.

24 PLANNED SERVICES FOR INSTALLATIONS, DEDICATIONS, AND DEVOTIONS
by OLETA R. McCANDLESS
G.R. Welch Company $2.15

As the title of the paper-back suggests, a wide range of events are provided for in this book by way of clear, helpful suggestions. To be more specific, "installations" include such happenings as recognition for church-school teachers and choir officers. Each service in the book is practical and interesting involving as many people as you wish. Lay people and ministers will be aided in the practical use of scripture presented, as well as in the flexibility of the material. This little book should prove as useful as 'Oleta McCandless' other book, **Installation Services for Various Occasions.**

—Evelyn Carpenter

POSTAGE
First Book—$.20
Each additional book—$.10

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

The Historian

A pamphlet describing the duties of The Historian for a local group, a Presbyterial and a Synodical has been prepared as requested at the 1977 Council meeting. Officers wishing a copy are requested to write the office requesting the same.

SYNODICAL GIVINGS

January—March 1978

OBJECTIVE		1977	1978
$27,000	BRITISH COLUMBIA	494.	—
25,000	ALBERTA	1,346	1,361
15,000	SASKATCHEWAN	—	1,186
21,500	MANITOBA & NORTHWESTERN ONT.	336.	—
194,000	HAMILTON & LONDON	19,000	12,648
198,000	TORONTO & KINGSTON	8,000	12,420
89,500	QUEBEC AND EASTERN ONTARIO	7,122	7,817
$570,000		36,298	35,432

ANNUAL COUNCIL MEETING
of
Women's Missionary Society (W.D.)
Ewart College, Toronto

May 8-11, 1978

Theme: "DIMENSIONS OF DISCIPLESHIP"

Tuesday, Wednesday, Thursday sessions start at 9:30 a.m.

EVENING PROGRAMMES:

Monday (8:00 p.m.)—Opening Service of Worship
Tuesday (7:30 p.m.)—Discipleship in Mission
Wednesday (7:30 p.m.)—China Night
Thursday (7:30 p.m.)—Closing Service of Worship

VISITORS ARE WELCOME AT ALL SESSIONS

CORRECTION

Last month the dates for Council meeting were incorrect. The correct dates are May 8-11, 1978.

APOLOGIES

Due to a series of circumstances beyond our control the February to May issues have been and will be delivered later than usual. The June-July issue will be delivered in July since it is delayed in order to cover Council news. It is expected that the August-September issue will put us back on schedule with delivery in August.

COCOON

Sometimes I am hard put
to believe
that out of this
15 year-old
mound of lethargy and hair
there will
emerge a man one day

Seeing him bound
tightly in this cocoon of
    indifference
    self-consciousness
    defiance
    contrariness
I'm not too sure
he's growing wings of
    grace
    self assurance
    tolerance
    beauty
So help me, Lord,
to let the cocoon be
to wait and keep my hands off
so you may work your miracle
which brings the day of desperate struggle
the full blown butterfly breaks forth
to flick his wings
with kingly poise

by Gwyn Whilsmith

MAY 1978

GLAD TIDINGS

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GLAD TIDINGS
MAY 1978
VOLUME 54 NUMBER 5

KATHLEEN HUMMELEN
EDITOR

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the old old story

The following article is part of an address given last year by Dr. Castro on the occasion of the observance of the 75th anniversary of the Commission on Education for Mission (formerly the Missionary Education Movement) of the National Council of Churches (USA). The Presbyterian Church has been an active participant in these organizations. Dr. Castro is on the staff of the World Council of Churches.

by Emilio Castro

The most important thing for the mission in the eighties or the nineties will be to sing another old hymn—"Tell Me The Old, Old Story". I was in Russia several years ago and I was questioning our Orthodox friends about the problem of children's Religious Education. You know the limitations that churches have: by law the churches are not allowed to provide any service to children, only the normal liturgical life of the church. I got as an answer a benevolent smile and the counter question, "Did you see who are the people who are in the liturgy of the church?" "Yes," I said and I expressed my concern they are in the majority very old people. "Precisely. We will not have any worry about the faith of the future generation as long as we have in the church grandfathers and grandmothers. In our industrialized society father and mother both go out to work and those who stay all day in contact with the children are grandmother and grandfather, who are telling them the old, old story of our Orthodox faith."

The power of the mass media, which penetrates those homes also and is in great competition with grandfather and grandmother, is one concern for the future generations and the Christian gospel. And if you look back through history you will find that the Orthodox churches, especially in Muslin cultures, have a long experience of this transmission of the faith from generation to generation, through this telling of the story in circumstances where the total society around them was at least indifferent, if not in opposition, to the teachings of the Christian tradition.

That means that we are like Paul—in the letter to the Corinthians—called to transmit that which we have received, the tradition, the old story. We are obliged to do this not only because it comes out of the depth of the gospel, the desire and the joy to convey the faith to future generations, but also out of the actual need. In North American society the forces that up to now have provided some positive inertia in transmitting the story through the Sunday school processes, etc., will be more and more undermined through the total secular educational processes, and also through the watered down versions of Christianity that are being presented through the mass media. If we really want to be sure that the old story is known, we must try to face the issue "why" consciously. We believe that the old story will always be in relation to mankind's predicament because in it there is a contribution, the shaping of the dream of future generations. In it there is power to endure difficult situations today. In the story there are critical principles to apply to everyday situations.

If we really want to be sure that the old story is known, we must try to face the issue "why" consciously.

The problem with us is that through the T.V., the radio, all kinds of new versions of the gospels, or worse than that (or better than that, as you will) the inhabitants of North America have been converted at least three or four times already, so in that situation how do you convey the old story in such a way that it has some meaning? Immediately there will be the temptation to declare a moratorium on words. Yes, maybe the generation of the eighties should be the silent generation in order to give the generation of the nineties some possibility of conveying some meaning. While this kind of moratorium would be possible and may be necessary here and there, as a general advice it is simply impossible; we cannot be silent. We communicate with the whole of our being, with the whole of our person, including our words and ultimately words are not able to express the depth and meaning of symbols that point to certain realities beyond our power to describe. Words are useful precisely as sacramentals indicating another kind of reality. No, the question is to find means and ways to link the old story to our personal stories today in such a way that our personal stories could become illustrations pointing to the seriousness, the radical novelty of the old story.

A while back seven white missionaries were murdered, supposedly by a group of black soldiers. While it never was clear who did the actual killing, the real message, story, was given by the superior of the religious order to which the missionaries belonged. When he explained it in Switzerland, "We don't know who did the actual killing of our brothers and sisters, but this thing we know, it was the logical consequence of the unjust racial situation in Zimbabwe . . . this sacrifice of these people we should present before God as our little offering toward the new day that should emerge in Zimbabwe." The cross now was being proclaimed in such a way that you would immediately be sent back to your Bible to try to understand what it means to be Christian today.

The gospel has always been a public matter. How naive our discussion about the political involvement of the church or the political involvement of the individual Christian, as if this was something we could think of as being important or not being important! The only problem is to be involved in *what* election, to be involved in favor of or against *what*, but in no case can the gospel be something hidden or private in the middle of our society. How could we be in love and not be telling that to the world around us? They will discover it if it is really true. How can we recognize the Lordship of Jesus Christ and be in the middle of this world of tyranny without having attitudes—even of endurance if no other is possible—to show that we follow some authority higher than the one that is in the palace at the particular moment. How can we be followers of the one who suffered under Pontius Pilate and keep silence in public life?

I think today we are living, in the world church, some of the most beautiful pages of church history. I sometimes have this tremendous emotional urge in my life to see with fear and with exultation some of those sisters and brothers in South Africa, in Uganda, in Brazil, in Korea, who are trying to live up to the demands of the faith and facing situations that seem impossible from a human perspective.

—When I see churches in South Africa attempting to challenge the law and achieving something that seems so simple, yet so difficult to get in this country; the integration of the schools

—When you see Anglican bishops in Uganda raising their voices against a dictatorial situation that challenges all explanation

—When you listen to the Brazilian Catholic bishops defending the rights of the Indians despised by that society

—When you see our friends in Korea saying quite simply like Martin Luther, "Here I stand, I cannot do otherwise,"

then you feel thrilled by that and you really understand that God is still alive.

When I look forward and try to dream of a mission of tomorrow, surely I would like it to be able to pronounce the word *reconciliation*. How could it be possible to live with the hate of these days if it were not for people who know what forgiveness means in the cross of Jesus Christ; to preach, to announce, to plead for reconciliation. But how cheap a word to explain what is demanded unless the teacher today, day by day, will begin his/her actual mission facing the oppression, the tyranny, the lack of respect for the most elementary human rights today. Up to the point of the cross, we do not have any right, any credibility if tomorrow we do not attempt to pronounce a word of reconciliation.

We should not be realists; we are not called to be realists.

When our Korean friends are struggling for human rights in their country, the U.S.A. is rightly defending human rights everywhere. At the moment of discussion of Korea it became clear that national defense and economic factors should have priority over the human rights question. I will not challenge the right or perhaps the obligation of a government to be concerned with national defense and economic development but I will challenge the position of the church if the church is not able to establish its own position, its own understanding in the light of the Gospel and challenge the society to pay the price that will be necessary. We should not be realists; we are not called to be realists. The government could do that. We are called to state a word of truth with our action in such a way that we press in the direction that we consider the right one.

Or I could indicate what I heard this day: a discussion about unemployment and how so easily you find the economy taking for granted that unemployment will be a factor in your life the next 10 or 20 years. But employment is not the issue. The issue is how to increase the productivity of the country without inflation, etc., etc. Again, maybe the economists are right, that the present system is not able to operate without a certain level of unemployment. But what does the gospel say? What are we saying about human rights? Is the right to work not a human right? Is there violation of this right somehow? Should we not challenge it and condemn openly? If you begin to think of your own mission here, you will discover also the cross and resurrection will become visible and present in your hearts.

We must be aware of the fact that by telling the story we are complicating the lives of people.

Education for mission then in these circumstances is to begin to involve people in the issues of today showing quite clearly that in any case tomorrow we will be as Christians in the middle of the arena facing those situations that will demand action and sacrifice. I cannot avoid reminding you of the experience of the World Council of Churches with the Programme to Combat Racism. Why should they take a stand? Why should they say there is a Christian duty to support even symbolically, even morally, liberation movements here or there? Immediately the world press had an interest, an open interest. Misunderstanding and division in the church, reduction of contributions come; happily also come prayer, contributions, sympathy. Commitment also came to the life of the Council. We should not be only martyrs because of our suffering, we must be proud of the support of the Christian fellowship to this particular program.

This is the moment when you must face the future, telling the churches that they cannot expect to be in mission without being in the public light, and that being in the public light is a painful, glorious cross or, happily, resurrection.

Another dimension I will bring to your attention is from one of the old creeds, *For Us Men and Our Salvation.* Today that will be changed—for us persons, or men and women—but the basic truth remains. For us, the gospel has always been a humanizing agent. Karl Barth used to say "It might be there are men who pretend to live without God. What we know is that there is no God who wants to live without man." That basic doctrine of the church, the Ascension of Jesus Christ, means, as Paul said, that from that moment on our lives are hidden with Christ in God; that the reality of man has been taken seriously by God as a person to whom he is forever bound.

If we are really concerned for the future of humanity, then we need to take some clear options. First, face the problem of this fractured society that will be able to master the technological possibilities. How do we challenge these tendencies in society in order to create the middle groups, the controlling pressures, the balance of power that will enable the common people to play their role in there? That is a theological task, a sociological task, that is a political task, that is a missiological education task in order to get people who are of worldly dimension and ready to participate in it. But there is a more traditional task that we tend to forget. I was walking on the street of Broadway in New York City. I was impressed by the number of drunk people on the street. I couldn't avoid putting a question to myself, "Where is the Salvation Army?" Where is this traditional type of ministry? Perhaps they are all booked up. They have too many. That's a possibility. But maybe we are not paying attention to this personal dimension, as I will call it, in which people will come to the church to be received as they are, destroyed by this society, at the same time unable to come back to this society to struggle with it. Here is where the world mission expression comes back alive. Because world mission means that God is active through all kinds of means, all kinds of agencies, all kinds of people in order to shape history according to his will, in order to struggle against principalities and powers. Every single individual, if he understands himself as participating personally in that mission, has integrated himself not only with the little community that will receive him, but also with the whole movement of God that has a small manifestation in this little group. There is the humanizing task that belongs fundamentally to the vocation of the Christian church. Because of those tendencies in society that contribute to the alienation of the individual, people will come to church because the church will provide the only refuge, the only place where they can have a relation face to face. In itself that is a service to be rendered, but if the refuge is the end of it, if the churches are to become hospitals that keep forever individuals, not sending soldiers back into the struggle of life, we have fallen into the trap of playing into the system, being just another instrument to ease the tension without being an element that will contest the system that produced that depersonalization.

Education for mission in these circumstances then means entering into the motivation of the individual to become personally involved in this humanizing process.

Let me finish. "Tell me the old, old story." We have this particular story, this particular revelation that has been a blessing and challenge in the lives of our children and of other people. We must be aware of the fact that by telling the story we are complicating the lives of people because we are exposing them to a public ministry where the cross will be a permanent factor. We are calling them to a permanent concern for their fellow human beings where misunderstanding will be a factor but we are calling them also to experience the glory of belonging to the company of those who go to the cross knowing that Jesus went before them and opened the way for resurrection.●

Mission Study Theme 78-79

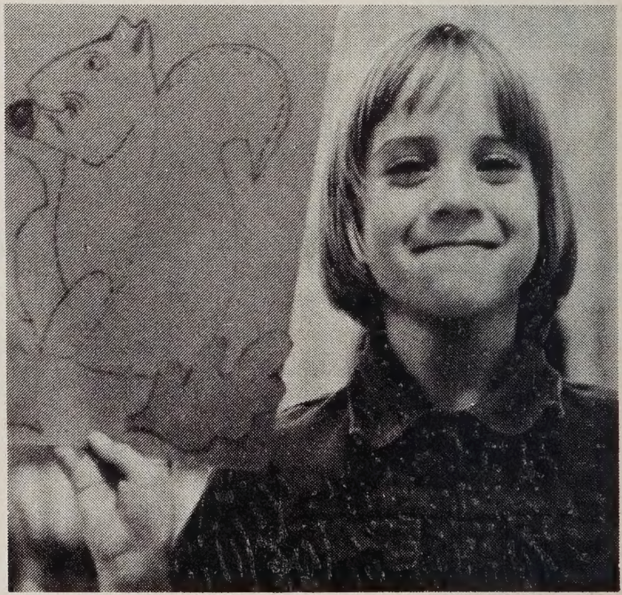
"CONTEMPORARY CHINA"

Study packets will be available for
Children, Youth and Adults

Watch for more information in next issue.

flexibility in

by Brenda Moncrieff



summer programs

Summer can provide an opportunity for congregations to experiment in programming for children and/or families. This is the time congregations should be thinking about what they want to do and begin planning. If your congregation lacks ideas, the following examples might spur you to action.

For the past couple of years the Church School at Knox Church, Dundas, Ontario, has closed it's year with a camp weekend. The children from Grades 4-10 gather on Friday afternoon at the church with sleeping bags, tents, Bibles, bats and balls and lots of energy! The teachers come prepared with craft material, study resources, food, songs, sports equipment—along with a few "headache pills"!

The entire group is transported to Crieff Hill's Community (a retreat centre owned by The Presbyterian Church in Canada) to begin a weekend of fun and fellowship. The schedule for the weekend goes like this:

Friday evening—Sports, games, campfire
Saturday A.M.—Study time-2-2½ hours
Saturday P.M.—Study time-1-1½ hours along with sports, games, a hike and some free time.
Saturday evening—Games or sports; evening skits, campfire.
Sunday A.M.—Study time-2 hours. Clean up.

After lunch, the weekend is closed by a worship service in which everyone participates by contributing prayers, litanies, readings, poems, songs, or by leading portions of the service themselves.

The theme for the weekend usually centres on nature, ecology and creation. The song "This is my Father's World" was the focus one year for the entire weekend. During the study time "related crafts and various out of door activities" add to the interest and stimulation of the program, along with making preparations for the closing worship service. The church school teachers as well as the Superintendant assume the responsibility for leadership of the sessions during the weekend. Interested persons from the congregation volunteer to do the cooking. The emphasis for the weekend is on involvement, with everyone sharing in program sessions or tasks to be done. The friendship between teacher and pupil which builds during the weekend is a lasting one. Both teachers and children eagerly await another church school year. Early in the fall the children start to ask "When will we be going camping again?"

Another congregation in British Columbia plans a yearly congregational camping adventure for the July 1st weekend. Space is rented at a public campground not too far away, and families head off with tents, tent-trailers and trailers for the long weekend. The atmosphere is one of relaxation. There is opportunity for singing, playing games or sports, making crafts, hiking, swimming, canoeing and preparing for evening campfires. Part of the structure includes a strong emphasis on Bible Study. There are not only times for adults, youth and children to meet in their respective groups for study but also the opportunity for intergenerational learning.

Vacation Schools or Day Camps can also be means of summer programming for children for which congregations can plan. These types of programming can take a variety of forms. The setting for these programs can be very flexible.

Vacation Schools can not only be held in church buildings or schools but also in backyards. Timing for such a program can also be flexible. Some congregations hold their Vacation Schools every day for one or two weeks (usually just half days); three full days a week for several weeks; or one full day a week for the entire summer.

Day Camps can also be held in neighbourhood parks, in campgrounds (private or public) or at someone's farm. Part of the fun involved in a Day Camp is packing off with your lunch to your location daily, setting up for the day, having a full day of study and recreation, and packing up for the day to go home.

Both efforts are often conducted cooperatively, with other Presbyterian Churches in the town or city or interdenominationally.

As an experiment one congregation in Manitoba is planning an intercultural Vacation School with members from an Indian reserve close by. The leadership will be divided—four leaders from each community. The school will last for two weeks; one of which will be conducted on the reserve. The planning committee is hoping to develop its own resource material which might be relevant to both the Indian and white communities. Part of the study time will contain an emphasis on values clarification.

What is your congregation planning for its summer program? Possibly you are using some of the above ideas or creating your own which best suits your particular situation.

For every program a wide variety of resource materials are available. Write to the Board of Congregational Life for a list of resources that can be used in day camps, vacation schools and outdoor education.

Another possibility for study is to make use of the mission studies produced by the Women's Missionary Society for children and youth.

Themes

1977-78 "Caribbean Crescent" (children)
"Local Church in God's Mission" (youth)

1978-79 "Contemporary China" (packets for both children and youth)
Available
WMS Book Room

For whatever program you are planning, be sure to secure a copy of the "Summer Sharing Project" for 1978. The theme is "Bonnes Nouvelles Aujourd 'hui" which focuses on our church's involvement in French work. These resources help both children, youth and families to learn about The Presbyterian Church in Canada's ministry to French Canadians and to respond with a financial contribution to aid that work. Cost—50¢ per booklet.

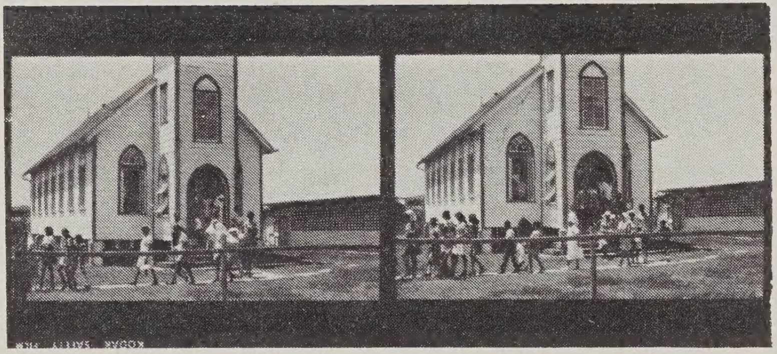
For this booklet or further information write to National Secretary for Childrens' and Teenage Work.

Room 100,
50 Wynford Dr.,
Don Mills, Ont.
M3C 1J7

THE CARIBBEAN I REMEMBER

by MOLLY DOKA

Mrs. Doka accompanied her husband, the Rev. Cal Doka, on a recent trip to assess development projects in the Caribbean. Mr. Doka is Superintendent for Mission in the Synod of British Columbia. Also on the trip were the General Secretary of the BWM, the Rev. George Malcolm and Mrs. Margaret Malcolm, and the Clerk of the Assembly, Dr. Donald MacDonald.



Better Hope Presbyterian Church, Guyana

In January I was one of five Canadians privileged to visit several countries in the Caribbean Crescent. It was my first visit to the tropics and one I'll long remember . . .

I remember the beauty of the tall palm trees with crowns of huge leaves swaying in the warm breeze, and the variety of exotic plants with multicolored blossoms. This was my first impression after stepping outside the airport in Kingston, Jamaica.

I remember the feeling of warmth and wonder that first Sunday as my husband and I worshipped in St. Andrew's Scots Kirk. The children and young people dressed in bright colours occupied the pews at the front of the large, stone church. Rev. Earl Thomas, the minister, invited my husband to bring greetings from Canada. Far from our own home we felt at home in the Christian atmosphere of St. Andrew's Scots Kirk.

I remember the pride of teacher David Bent as he showed us the agricultural department of Knox College which is 60 miles from Kingston in the hills of Mandeville. Knox College was founded over thirty years ago by a Presbyterian teacher from Scotland; David Bent is one of the original builders. Here the students raise goats, cows, pigs and poultry and learn the art of processing the meat. This enterprise has proved so successful that the students are able to supply all the meat needed at the local hospital. Here is one area where our church in Canada, through the Inter-Church Aid, has been giving financial support thus, enabling young people to develop skills to help people in their own community.

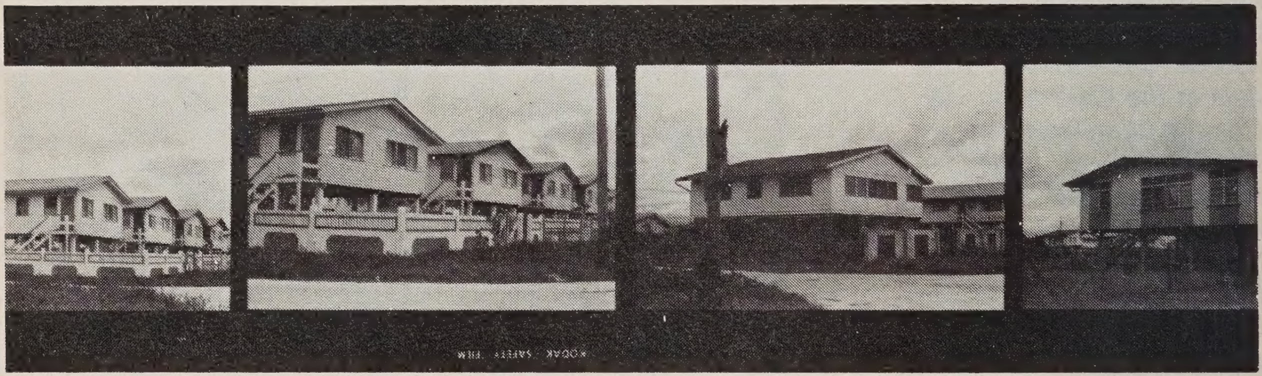
I remember the countryside as we drove along the narrow, bumpy roads through regions of coconut palms, banana groves, and sugar cane fields, three of the staple crops. We passed through villages and towns where many streets were lined with open markets of fruits, vegetables, and fresh fish. I thought of the patience and endurance of the men, women and children who squatted by their baskets all day long waiting for passers-by to stop and buy some of their produce.

Before we left Jamaica we had an opportunity to visit U.T.C.W.I.-United Theological College of the West Indies. The Principal, Rev. W. Watty, welcomed and showed us around the beautiful campus. Over the lunch hour we ate and talked with students who come from many parts of the Caribbean. Each student is sponsored and supported by his/her local church.

I remember the peace and beauty of Mt. St. Benedict Guest House on the hills of Trenapana about 45 minutes drive from Port Of Spain. The wide, open, verandah looks out on a fabulous view of the valley below. As night fell, we heard the pleasing rhythm of a steel band practising for "Carnival". It has been said that the steel band is a "living, breathing, growing concept—the heartbeat of a nation which has become a gift to the world."

On the hillside above the town of San Fernando we visited the Naparina Girls' School and St. Andrew's College. The girls were tidy and attractive in their distinctive school uniform. One young girl translated for me the motto engraved on her school pin "not for ourselves but for others". Such a motto must surely build up the spirit of the school where excellent academic education and technical training are given to enable the young people to serve their communities well. I remember the hospitality and friendliness of the Headmaster and his wife as we shared a meal.

Our longest stay was in Georgetown, Guyana. One Sunday we worshipped in Burn's Memorial Presbyterian Church where Rev. George Malcolm and my husband were asked to preach at the morning and evening services. I remember the youth choir singing in sweet harmony,


Residential area in Georgetown, Guyana

"Jesus will give you rest". How the congregation crowded around us after the services eager to talk and ask questions!

It was a thrill to visit Better Hope Church on Monday and meet the members of Presbytery at their meeting. At Columba House we ate a delicious typical Caribbean dinner of chicken, rice, local vegetables, and fresh fruits prepared by Mrs. Bisnauth and her helper. Dr. D. Bisnauth drove us to New Amsterdam in the Cadec Van. It took over 2½ hours to travel 60 miles and cross a ferry over the Berbice River. We passed miles and miles of coconut groves and large areas of flat lands where hundreds of cattle were grazing much like our Canadian prairies.

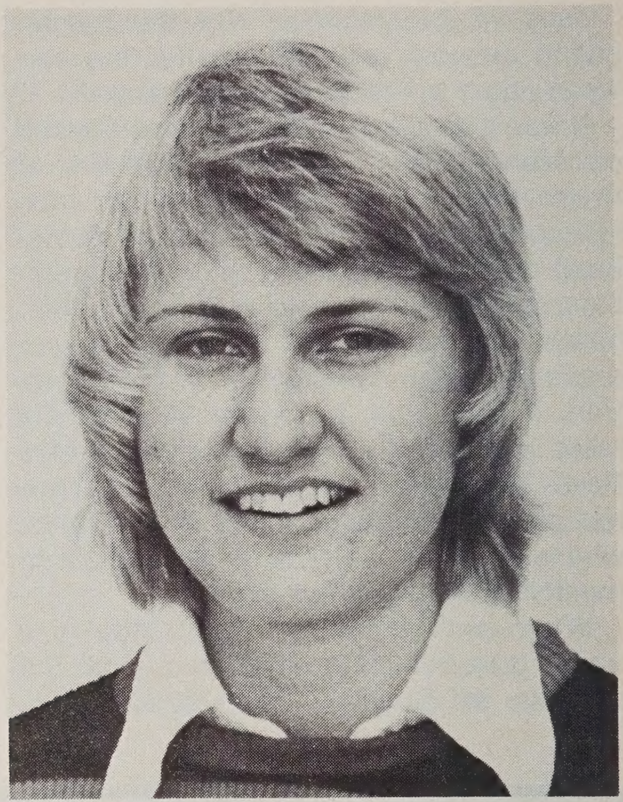
We toured the Berbice High School now under government control as are all the schools in Guyana. The Headmaster, Henry Buchan, is a member of the Presbyterian Church. In the school magazine he presented to each of us, we read these words of his: "What I can pinpoint as outstanding is the fact that our graduates are so well placed in so many top positions in the government and administration of the country . . .". What was once the Missionary residence for our Canadian workers is now part of the office, library and home economics complex. I stood quietly in the school yard for a moment and thought of our missionaries, the Braggs, the Dunns, Athalie Read and others who had paved the way for a Christian witness in this part of the world.

One lovely afternoon in Burn's Church, Margaret Malcolm and I were guests at a meeting of the Presbyterian Women of Guyana. We enjoyed a time of fellowship, sharing mutual concerns and problems, and answering questions relating to the church women of Canada. As momentos of that afternoon, Margaret and I have a lovely little bamboo ship and a silver pin, gifts from the women of Guyana.

Sitting here in my home in White Rock, British Columbia, I remember places and people of the Caribbean. Names come to me—no longer just names but friends. I can join with them as they sing hymns like the following taken from the new book **"Sing a New Song"**—

"The right hand of God is writing in our land,
Writing with power and with love,
Our conflicts and our fears,
Our triumphs and our tears
Are recorded by the right hand of God.
The right hand of God is planting in our land,
Planting seeds of freedom, hope, and love.
In these Caribbean lands
Let His people all join hands
And be one with the right hand of God."●

A Presbyterian School in Trinidad



Adriana is presently a student at Ewart College

Adriana

by Carolyn Boyer

"I wish everyone would take part in this 2 year Overseas Volunteer program" says Adriana Van Duyvendyk who has spent 2 years in Japan by appointment of the Board of World Mission. From October 1975 to July 1977 Adriana taught conversational English in the Meitoku Jr. High School on the Island of Shikoku and in Osaka schools, participated in the family life of the Yoshito Yamawakis with whom she lived, volunteered at a Sports Centre for the Handicapped, worshipped in a local Japanese church and took part in the programs of youth camps, the Korean Church in Japan Center and the International Cultural and Athletic Exchange Association.

Adriana who was graduated from the Kelsey Institute of Applied Arts and Science in Saskatoon is a recreational technologist. She used her recreational skills to organize teacher-student games (at 4:00 a.m.—the only free time available) and all day hikes in a school used to strict discipline and competitive sports. The majority of her time was spent teaching conversational English. Even though teaching education was not part of Adriana's training, her philosophy that "teaching and learning should be fun" enabled many children to speak English for the first time. Adriana made thousands of English flash cards drawing all the pictures herself. She used her game and song skills; the children loved playing "hangman" and acting in role plays. When Adriana's parents visited her Japanese classes in 1976, a local newspaper reporter was on hand to record how well the children answered questions about themselves in English.

"Mission is to go as yourself, and in your personality you will portray your Christian life," says Adriana as she reflects on the meaning of mission. Adriana's willingness to go where she was needed brought her into the lives of many people in Japan. In the small Japanese church (about 25 members) the minister summarized his sermon into two or three minutes of broken English and preached it after his Japanese version so that one foreigner, Adriana, could feel more a part of the worship service. Soon Adriana helped to develop a young people's English Bible class in that church and travelled to a mountain church on alternate Sundays to participate in the activities of their large Sunday School. The Yamawakis, with whom Adriana lived, drove her to and from her Christian Church even though they did not share her religious beliefs. Adriana's warmth and interest in people lead to her acceptance by her Japanese friends who invited her to their Buddist weddings and funerals, a privelege rarely shared by foreigners.

On a Sunday afternoon bicycling trip in Osaka, Adriana spotted a Sports Centre for the Handicapped, inquired about being a volunteer, and began assisting on Sunday afternoons with wheelchair basketball,

Adriana writes of her experience at the SPORTS CENTRE . . .

The score is now 22-24 and only one minute left. The ball is now going down the court, a shot is made—missed—the Osaka team grabs the ball and the tension rises. Two pushes on the wheels—bounce—pass—the receiver shoots and makes a basket—the game is over. Sounds like a typical basketball game but with one small difference, the players are all in wheelchairs!

In the bowling alley, a young girl fingers for her ball—walks down the lane—throws—it's a strike. What joy when she hears this. Yuko is blind.

At the pool, a relay race has just started—what speed—who's going to win? It's over and a beam shines in Kenichi's face—Kenichi is legless.

These are just a few of the events that happen each day at the SPORTS CENTRE. There is also table tennis, weight lifting, Karate, archery, gymnastics plus many more.

Every week I eagerly look forward to my volunteer tasks at this centre—not just for the great experiences I'm gaining but mainly for the warmth and fellowship shared. My friends have physical handicaps while I have a language handicap, but no one notices. Right now I am learning the sign language so I will be able to communicate to most of the swimmers who happen to be afflicted without speech or hearing facilities. I am always amazed at the so-called handicapped—what determination! what power! and what happiness they show! Whenever I participate with them they beat me—no matter what the sport.

I guess my deepest hope for you is that you may have an opportunity to have a "handicapped" person for a friend—it is such a fantastic experience.

bowling and swimming. "My friends have physical handicaps while I have a language handicap but no one notices. This work is my greatest joy and a wonderful way to use the gifts which the Lord has given me."

After leaving the Meitoku Jr. High School, Adriana worked as part of the International Cultural and Athletic Exchange Association Programme teaching English in Kindergarten, Elementary, Junior and Senior High classes. A few families invited Adriana to supper for "private English lessons" which consisted of meal conversations and some English T.V. viewing.

On Fridays Adriana participated in a young people's group at the KCCJ Center. Learning English and discussing the discrimination problems of the Korean youth were major issues of the group. "People give everything to the Church" was one comment Adriana made about the KCCJ whose members are part of the poorest economic group in Japan. She proudly told about their determination to build a million dollar education wing onto the center.

During the last few months in Japan, Adriana prepared 22 young people for a month's tour of the United States and Canada. This group visited cities and towns telling of their culture through Japanese dance, origami and the martial arts.

Adriana found her experience in Japan one of real personal growth. "Before going to Japan I felt very self-conscious. The Korean people don't think of themselves but of others first; this is what I'm trying to do. I've learned to take life as it comes and to do my best."

Adriana's comment—In the ARIRANG Newsletter of the Korean Christian Church in Japan, is the message that she lives: "my future is in the Lord's hands but whatever I do my purpose will be to light a spark in people's hearts and brighten each corner and proclaim that no matter where you are or who you are—the Lord loves you. Peace and joy be with you all."●

Interested in Volunteering?

Overseas Volunteers are men and women who can give two years of Christian service overseas. The assignment is requested by an overseas Church, institution or agency, and is received and approved by the Board of World Mission of The Presbyterian Church in Canada.

Appointments are geared for single adults between the ages of 20 and 30 years, but this does not exclude others. While preference is given to university graduates or those with technical qualifications at a comparable level, the programme is not limited to these persons.

Each volunteer must have a faith in Christ and a basic Christian dedication that enables them to serve for God's glory.

The pay? A "cost-of-living" allowance.

For more information contact:
The Board of
World Mission,
The Presbyterian Church
in Canada,
50 Wynford Drive,
Don Mills, Ont. M3C 1J7

Dear Friends,

Happy Chinese New Year!

Taiwan, these days is very much a mixture of East and West, of modern technology and ancient tradition, and of office towers hemming in old country farmhouses. Just last night I went out to xerox some papers at a bookstore. Beside the Xerox machine a colour TV was advertising Fuji colour film. Two minutes later I was at a temple to see if it were open for visitors. But the tall, heavy wooden doors were shut and a woman sitting on the steps preparing betel nuts for sale told me that it wouldn't be open again until the first day of the Lunar New Year. That afternoon at 5:30 the people at the temple had sent the god back to heaven for rest and recreation. (It is known as the Hell temple!) Then on the way home I used the newly engineered underpass—overpass crossing the main line of the railway.

I think many people handle the mixture of old and new, tradition and technology, and the confusion this mixture brings by compartmentalizing their lives: they pay lip-service to grandmother's religious observances; they make all the money possible in order to buy a colour TV, a new motorcycle and to make a downpayment on a house; they consult the fortune teller to determine a propitious day for weddings or funerals; and pay a shaman to change their fortune. To me, the appeal of the Gospel in all this is Jesus' authority over all parts of life: His integrity—He cannot be bought, and His love—He cares.

This past year has been busy for us as a family. Stephanie learned to walk and run and is beginning to talk all the time. We're learning to interpret. She's our family extrovert and has become the youngest expert on our neighbour's trampoline.

Robert has the most natural Taiwanese in the family and asked this morning to sing grace in Chinese. His favourite word is "Why" (a hundred times a day). He goes to Taiwanese kindergarten and has several close friends. He also enjoys his own company, "reading", playing with cars, or building with plastic blocks. Both he and Stephanie and the neighbourhood children spend busy hours in our new backyard sand box.

Marilyn has been occupied full time at home. Last Spring she became secretary of the Canadian Presbyterian Mission Committee and in the Fall started Taiwanese language study again, four hours per week, with qualified teachers. She's glad to be making progress again.

We are into our third year at the Taiwan Theological College and each year I feel that I know the students and understand the various influences on their lives a little better. I've been doing some counselling—usually very informally, helping teach a first year course, translating a course for a visiting professor, chairing the Worship Committee, printing a news bulletin of college related events for the faculty, acting as interim moderator of a country church and serving on several church and college committees. Last Fall a new Taiwan Church Growth book came off the press containing ten case studies of growing congre-

gations. I'm looking forward to marking the first year assignments on it, especially since the students should have reflected on what their home churches might learn from the examples.

One of the interesting extras of the year was a united celebration of Christmas in the Tainan Civic Gymnasium. Ten thousand people came and I had the fun and work of helping our students portray the fact that not only in Taiwan and the West but all over the world other Christians were joining with us to celebrate Jesus' birth.

As we enter the new year Marilyn and I find ourselves wrestling with the problem of how to teach in a theological college and how best to combine the academic and the practical. It is easy for teachers to be arm-chair specialists—not the best models for evangelism or pastoral care or social involvement. The College wants us back to teach after furlough but it also wants to find a Taiwanese chaplain. This is understandable since he would understand the students' social, emotional and educational backgrounds much better than I. Just what, then, will we come back to do? The college is trying to define a new approach to theological education. It will likely include a greater emphasis on field education and training services to regular church members. My own interests are in the areas of Christian formation, i.e., the spiritual development of theological students, and adult Christian education through small groups.

Ted, Marilyn, Robert and Stephanie Ellis
Tainan Theological College, Taiwan

hope springs eternal

by NINETTE DI GANGI

There was a time not too long ago when you were born, grew up, married and lived out your life all within a limited geographical area. When I was first married, I could walk to my mother's, drop the children off on my way to shop, meet friends and neighbours and aunts and uncles all within a mile or two of where I lived. I had twenty-eight first cousins all living in Montreal! I was in the church that my parents and brothers and sister attended, where I had been baptized and made my profession of faith, taught Sunday School, been in Young People's and then married, and had my first two children baptized.

There may still be some fortunate families today where this situation exists—be thankful!

As I write this article, sitting in my home in Don Mills, my husband is halfway around the world in New Delhi. My daughter and son-in-law are expecting their first child in Nova Scotia. My eldest son has just been transferred from Washington, D.C. to San Francisco, California. I find my mind imagining all the things that could happen to any of them or all of them, and here I sit quite helpless. I am not alone in my predicament. I'm sure that many of you reading this can empathize. There are others who wish they KNEW where their husbands or children were at this very moment.

This was brought home to me when we were visiting the mission field this past summer. In Asia communications are at best undependable. Cables and telegrams often arrive after the letter giving fuller details. Phone calls are frustrating, time-consuming and often not clear or intelligible. Missionaries hear of a family problem, illness or needed operation and then are left without further news for days, weeks and even months if they are in isolated stations.

So—how do we function effectively and carry out our work and fulfil our responsibilities in this kind of situation? Surely, it's at a time like this that we need to have a strong belief in the sovereignty of God. We may not know what is happening to those we love moment by moment BUT God does! He is not limited by poor communications. His eye can scan His creation from north to south and east to west. He is not only omniscient but He is also omnipotent! He changes never and that means that He not only loves us when we are at home but when we are in the far country. His faithfulness endures to all generations.

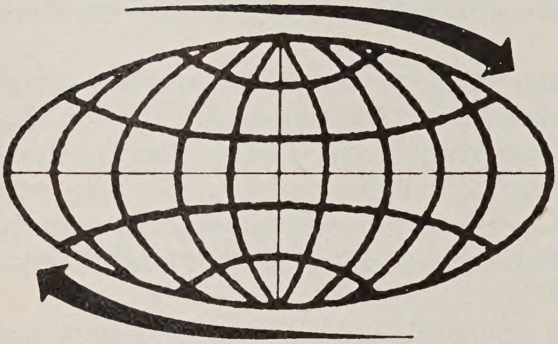
In a day of tremendous change, of moves from coast to coast, of families scattered over many miles and sometimes different continents—let us be encouraged that our God is a God of majesty and power. He DOES hold the whole world in His hand. He IS able to reach to the ends of the earth. These times in our life can be used of God to draw us closer to Himself, to mature our faith, make us stronger and enable us to help others because we can really understand their predicament.

In Mark 5 at verse 22, we read of one of the rulers of the synagogue, Jairus, asking Jesus to come immediately to his home to heal his daughter who is very ill. As they proceed through the crowded streets a woman with an issue of blood touches the Lord and is healed. While Jesus speaks to her, a servant from the ruler's house informs him that his daughter has died. But Jesus, says to Jairus: "Do not fear, only believe." (Mark 5:36), and when He came to the house He performed a wonderful miracle and raised this twelve year old girl from the dead.

God sent His son to show us what He is really like. God says to you and me, as Jesus said to Jairus—Fear not, only believe. This is all we need to know!

"Peace, perfect peace, with loved ones far away?
In Jesus keeping we are safe and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne." •



in the world

by Marjorie Ross

A CASE BEFORE THE COURT OF CHURCH OPINION

Note: My thanks go to the W.M.S. group at Glebe Presbyterian Church for giving me the idea for this column.

The Chairman of the Court of Church Opinion pounded his gavel on the table. "The hearing of the case brought by the Inter-Church Aid Committee is begun. Would the Committee's representatives please state their case." The Committee's convener stood up.

"Mr. Chairman, I can state our request in a few words. We are asking this Court to give a ruling on a case which has troubled us over the past few months.

A very pressing appeal, accompanied by photographs, came to us from a member of a Presbyterian church in Toronto. This lady had visited Trinidad and had met a family whom she felt was in great need of assistance. She asked our committee to take immediate steps to improve their situation. She herself is a generous supporter of our committee, and so we feel we must take this request seriously.

However, on her visit to Trinidad, she had been accompanied by a friend who is one of the members of our committee. This friend, while supporting the request for assistance, supplied us with some details which made some other members of the committee very unwilling to proceed further.

We feel sure that both sides of this argument would find many supporters in our church, and so we are asking you to hear both presentations and, as the final Court of Church Opinion, recommend a course of action for us.

I will now ask the member of our committee who visited Trinidad to give you a brief summary of the case and her friend's appeal."

A brisk-looking woman, with a few traces of Caribbean suntan evident on her face, came forward.

"While we were in Trinidad we went to visit some Trinidadian friends who used to live in Canada. It was there that we met Philip, and through him the rest of the family. Philip does odd jobs for our friends—he doesn't have a regular job. His mother does cleaning and washing for rich families in Port of Spain. They live in a little shack on the side of a mountain. They've got a plot of land and a few goats and chickens but they aren't farming at all. His mother supports three younger children—we have the pictures of the children here. The youngest is quite sickly, but the older boy is very bright and deserves to go to school, and the little girl is so pretty, even in her ragged clothes!

Philip can support himself; in fact he saves most of his money and uses it for a really elaborate costume for the annual Carnival. You probably have heard of it; everything in Port of Spain closes down. We're not so concerned about him, it's these little children. It makes us so sad to see them, so poor, probably hungry, so appealing, and yet no future! We know there are lots of other kids like them around the world, but we would really like the Inter-Church Aid Committee to adopt them, or at least send money for school fees—did I say they don't go to school because it costs too much?—and medicines." She sat down.

The Chairman nodded. "I'd like to hear the opposition to this request now, if you please."

A middle-aged man came forward, prosperous, kindly, but very business-like.

"I like the kids too," he said, "And those photographs certainly tug at the heart strings. But let's get the emotion out of the way. Let's look at whose responsibility these children are. Are they our responsibility, or this Philip's? It seems to me that we are being hit with a hard luck story, complete with a sickly little Tiny Tim! Why should we help these children when their older brother, perfectly able to work, drifts from one odd job to another, and squanders his money in a completely unproductive fashion? Why doesn't he use that money for school fees? And why isn't he, or his mother, trying to raise a few vegetables & chickens on that plot, either to sell or to eat?

Philip is avoiding facing up to the fact that life means work. That's what a man's life is (mine is, anyway). Work can excuse me from anything, paying attention to my family, attending church, seeing my friends. That's because everyone knows that work is the highest value. Being successful at work is what makes a man a man.

The purpose of work is to make yourself independent. It means you can look after your dependents without help from anyone. Wisely invested, it means you will be provided for in your old age. You never have to be beholden to anyone. Does Philip realize that? Spending money on luxuries should only come after everything else is taken care of. Philip is neglecting his responsibilities and throwing his money away. The fact that he avoids taking steady work shows that he has a shiftless nature.

Why should anyone feel sorry for those children—let alone help them financially—when there is so much Philip could be doing himself to improve the situation?

It is my opinion, and I'm sure there are many who would agree with me, that the Inter-Church Aid Committee should give its money to people who seem to be trying harder to help themselves. The best thing you could do for that family is to sit down with Philip and tell him to face up to his responsibilities."

"Thank you", said the Chairman. "Who will be presenting the other side of the picture?"

The Convener stood up again. "With your permission we will play a taped report which was sent to us from a church worker in Port of Spain who, at our request, investigated the situation of Philip's family." He placed the recorder on the Chairman's desk and switched it on. The audience strained to hear the words, made difficult by the Caribbean accent and a poor tape. This is what they heard.

"Philip's story could be repeated millions of times around the world. His few years at school were not designed to fit him for earning a living. He has tried to get permanent employment several times, but there are so many youths like him in Port of Spain, and so few job openings, that he has had to fall back on the only course open to him. He scrambles for a couple of hours labouring when work is available.

His mother has been meaning to plant some vegetables on that plot even though the land is stony and badly eroded. But she doesn't have the energy after a day's cleaning and the long walk home. She hasn't been that well herself. Someone told them the water they are bringing from the stream has disease in it but where else can they get water? She knows it would be better if they were trying to feed themselves in part at least from their plot and the animals, but since there have been foreigners in Port of Spain and some work available she has gotten in the way of working and buying food. She gets very depressed and apathetic at times. She cannot see conditions improving in her lifetime, and it will be the same, or worse for her children. What's the point of trying?

Philip shares his mother's pessimism. He will never get out of that shack. He will never be a big man, the kind of man whose shoes he polishes. The future looks black when he thinks about it, so why think?

All he has to look forward to is Carnival. He lets anticipation of the good times crowd everything out of his mind. He spends many idle hours planning the details of his costume. He could never make enough for school fees from odd jobs, but he can buy a great costume.

For a few short days, Philip will wear the best costume in his group and be a somebody! For a brief period he can respect himself. He is a man, not just an odd jobs boy! And when he comes swaggering down the street, behind the band, and all the girls scream with pleasure at his sensational costume, he knows it was worthwhile.

I am telling you this because I realize that expenditure on Carnival might seem very strange in Canada, but makes more sense to Trinidadians.

You ask for our recommendations on helping this family. In our judgment . . ."

But here the tape became so scratchy as to be inaudible. The Convener switched it off.

The businessman rose to his feet again.

"With your permission, I want to make one further point."

"Please make it brief," said the chairman.

"This report has provided explanations for many of the questions I raised. However, it does nothing to refute my main point. This family's problems will never be solved, over the long run, by sending help to those children. Solve Philip's problems—get him a job, and make him accept his responsibility to the children, and they will be far better off than if we were to send them a little money."

"Mr. Chairman," said the Convener. "The last speaker has pin-pointed the issue, in my opinion. This family can best be helped by helping the bread-winner—either Philip or his mother. All things considered, including her poor health, it would seem that we are looking for a steady job for Philip."

"Unfortunately, the Inter-Church Aid Committee can only indirectly do anything about the job situation in Port of Spain. That belongs to a much bigger sphere of government policies and world economic patterns."

However, we are able to investigate ways of improving living conditions for this family. They are included in this proposal."

He laid a paper on the desk.

"The question now is, should we consider helping this family in spite of the disapproval some of us feel for the values and attitudes of Philip?"

The businessman got up. "I withdrew my objection on those grounds. I can see his situation is a little different from what I thought. Now my question is, if you can't do what is really needed – get the boy a job, is it worth your while to do anything?"

Several ladies jumped up. "But we must *do something!* Think of those poor children!"

The chairman pounded his gavel. "Order, please!"

"Perhaps you could tell us what these proposals are?"

The convener cleared his throat.

"We would contact local church and other voluntary agencies to investigate the following projects in Philip's area of Port of Spain.

1. Purify the water supply for the houses on that hillside.
2. Show people how to check erosion and improve fertility of their plots.
3. Provide at cost breeding stock for the flocks of chickens.
4. Open a community centre with trained workers. One would be a family counsellor who could help Philip's mother with her children's nutrition and generally raise her morale.
5. This center could provide facilities to assist Philip and others like him to upgrade themselves to become better qualified for whatever jobs are available."

"We realize, Mr. Chairman, that these proposals are very limited in nature. However, some schemes with local participation can often be very effective, within a small area of influence. The question we lay before this Court of Church Opinion is, knowing that this does not meet the basic question, employment for Philip, is it worth doing at all?"

The Chairman rose. "This hearing is ended," he said. The Court of Church Opinion will retire, and consider its verdict."

Now, it's up to you. What's **your** opinion?●

NEWS

INDIGENOUS CHURCH ACTIVE IN CHINA

HONG KONG (EPS)—A recent issue of China Talk, a newsletter published by the China Liaison Office, Board of Global Ministries, United Methodist Church, Hong Kong, recorded an interview held in Hong Kong with a young Christian from China, Ms Wong, whose entire family is Christian and peasant.

Ms. Wong spoke of the house worship and Bible Study in which her family joins and recalled the time of the Cultural Revolution. "As far as I know," she said "no one in the village suffered". She went on to say that some of the Cadres are also Christian. "Occasionally, they would ask us not to sing too loudly during house worship, but other than that, they did their work and we did ours."

Explaining the system of worship Ms. Wong said that Saturday is observed as the Sabbath as normally there is no work on that day. "People attend various house meetings whenever they are free and interested" she said. She explained that singing, praying, reading the Scripture and preaching all took its place in their services and that everyone was expected to share in those activities.

Ms. Wong also revealed that about 100 people in her area were baptized recently. "It was during the winter", she said, "and one local Cadre jokingly told us we should not baptize so many small children and elderly people. They might catch cold and have to report to 'sick bay' the next day". The Cadre said that if that happened, he might get into trouble with the boss. Ms. Wong assured us that "nothing happened and no one caught cold".

It was also stated that the indigenous house church from which she came also frequently celebrated the Lord's Supper using a "traditional" order of service. She was also insistent that her church was never related to "foreigners". "We do have some members whose job is to travel around our country visiting other house churches and shepherding members and recent converts" she said. "As far as I know, they have no difficulty in doing that. They receive a monthly stipend from us. This money comes from our regular offerings", she affirmed.

CHRISTIAN AID DOCUMENTS AFRICA'S REFUGEE PROBLEM

LONDON (EPS)—"Both black and white governments in Africa are creating refugees by intolerance and discrimination without hindrance from those Western powers reluctant to jeopardise their vested commercial or military interests", says a report just published from Christian Aid, the relief arm of the British Council of Churches.

In a comprehensive survey of the African refugee situation the report shows that there are now some 1.6 million refugees in 27 countries. It also points out that the current provision by both government and voluntary services is "gravely inadequate".

The 40 page report ("Refugees: Africa's Challenge") reminds Britain that she is not without blame as one of the former powers which carved up Africa without regard for ethnic, linguistic or economic grouping, leaving newly-independent governments with an inevitable legacy of turmoil.

CHRISTIAN-MUSLIM RELATIONS IN EUROPE DISCUSSED IN SALZBURG

SALZBURG (EPS)—A consultation co-sponsored by the Conference of European Churches and the European Liaison Committee of the "Islam in Africa Project" was held last week in Salzburg. It drew together 35 representatives from churches in East and West Europe, and 26 representatives of specialized church organizations based in Western Europe.

Under the theme "The Church and Muslim in Europe" the consultation aired problems concerned with the dimensions of the Muslim presence in Europe as a whole, the possibilities for positive action and assistance by the churches in this situation, but also the problems such actions were likely to encounter, and the deep divisions as to the aim of Christian-Muslim encounter.

Two sessions of the consultation were given over to presentations on specific situations in Europe and to the present state of Christian-Muslim dialogue arranged by the World Council of Churches (Dr. John B. Taylor, WCC) and by the Vatican Secretariat for Non-Christians (Father Michael Fitzgerald). These showed the static nature of the Muslim population and long contacts with the churches in Eastern European countries, in contrast to the rapid growth of Muslim population and the comparative newness of contacts with the churches in Western Europe. It also showed the great variety of situations existing between the countries of Western Europe themselves. All speakers urged that serious attempts be made to establish or further existing actions for Christian-Muslim contacts.

SPREADING MUSIC

DEBERT, N.S. (CCP)—Marion Settle's mail box is usually full of music—sheet music going out, sheet music coming back.

Mrs. Settle operates Truro Presbytery's music library from her home. The service was started in 1965 for rural junior choirs with limited music resources, but soon spread to senior choirs and finally to town choirs as well. Still, it's the rural choirs that use the library most. Phoning, writing or visiting Mrs. Settle to choose from the 112 selections, they especially appreciate music for occasions or seasons—Christmas, Mother's Day, Easter.

Part of the library financing comes from donations, part from sharing of costs (the library pays the postage on outgoing music; the church pays for its return). Choir festivals in the presbytery have sometimes earmarked funds for the library.

The library has brought the choirs in the presbytery closer together as some donate music that others can borrow. Mrs. Settle hopes for a future event for organists and choir leaders; an extension of the library to other presbyteries and denominations; and an automatic mailing of music samples to groups.

BAPTIST WORLD CONGRESS IN TORONTO

TORONTO (CCP)—The Congress is to open in Toronto Tuesday evening, July 8, 1980 with a historical pageant, noting the 75th anniversary of the founding of the Baptist World Alliance (London, 1905). It will close on Sunday, July 13 with worship services in churches throughout the area.

Plenary sessions will be held at Maple Leaf Gardens and smaller group meetings will be held at nearby hotels and school dormitories. The program committee include two Canadians, Roy B. Bell and David S. Simmonds.

Some 20,000 participants are expected from 90 countries.

wms highlights

News items should arrive the 1st of the month two months prior to the issue in which they will appear. Eg. January 1st for March issue. Only black and white photos can be used.

REGINA PRESBYTERIAL

The 64th Annual Meeting of Regina Presbyterial was held in First Church, Regina, with Mrs. Betty Wood presiding. The theme was "Advance Now" based on St. John 4:35, with the Norman Kennedy group conducting the devotional period. Miss Barbara Woodruff led the delegates in a time of Bible Study, and Mrs. A. Doolittle conducted the Memorial Service. The Annual Reports were reviewed. The film and cassette 'Caribbean Crosscurrents' were enjoyed and discussed by the group. The meeting concluded with the Rev. Gordon Jardine of P.C.T.C. in Fort Qu'Appelle addressing the delegates. Those attending were from Estevan, Fort Qu'Appelle, Indian Head, Kipling and Regina.

WINNIPEG PRESBYTERIAL

The sixty-fourth Annual Meeting of Winnipeg Presbyterial was held in St. James Church, with Mrs. J. D. Marnoch presiding.

Following the presentation of the Treasurer's statement, it was reported that a dedicated member of the Kenora group, who is now eighty-seven, had contributed the sum of four hundred dollars in the past year from talent money.

A new note was introduced when a Music Workshop was conducted by Mr. Forbes George of First Church. This was a learning experience and enthusiastically received.

The Rev. Duk Sung Kim, Moderator of the General Assembly of the Korean Christian Church in Japan, was present and gave a background of the relationship between his Church and The Presbyterian Church in Canada.

At the afternoon session, the delegates divided into two groups to hear the tapes of Mrs. Ninette DiGangi, one of the theme speakers at the Gimli Conference. In her addresses Mrs. DiGangi emphasized personal commitment. Discussion followed.

The new hospital visitor, Mrs. M. McLaren, was introduced and spoke briefly about her work.

Miss Barbara Woodruff conducted the installation of officers.

SUPERIOR PRESBYTERIAL

The Annual Meeting of Superior Presbyterial was held in Lakeview Presbyterian Church, Thunder Bay. The theme of the meeting was "New Mission for a New People".

Opening worship was in charge of Mrs. J. C. Hood and Mrs. Maude Johnston of the host church.

The report of the Nominating Committee was presented by Mrs. Edith Bastone, and Mrs. Gladys McDougall conducted the election.

The In Memoriam service was led by Mrs. H. Hollinsworth.

The Review of Annual Reports (1977) was taken by the ladies from the Evening Guild of First Church, Mrs. I. A. Mackay, Mrs. I. A. Macdonald and Mrs. V. DeJonkherre, using a radio station skit, with once again "Crossed Wires"—Radio Stations BLAH (Fashion), DAFT (Cooking) and KUKU (News)—a most enjoyable skit. The filmstrip "Caribbean Crosscurrents" was shown.

Mrs. I. A. Mackay and Mrs. I. A. Macdonald of First Church were in charge of the evening worship and hymn sing. Mrs. J. C. Hood reviewed the study book "New Mission for a New People", a study of Guyana and its peoples.

The guest speaker, Mrs. S. V. A. Gordon, President of the Synodical Society of Manitoba and North-Western Ontario, spoke of the history of Guyana, of the trials of its people over the years and their struggle for unity. She stressed the influence of the church on the life and culture of the people.

The 1978 officers of Superior Presbyterial were installed by Mrs. Gordon. Mrs. M. Fidler presented the Treasurer's Report. It was agreed to accept the $467.00 Supply Allocation, and after discussion, to do their utmost to meet the General Fund objective of $7,166.00.

BRAMPTON PRESBYTERIAL

Mrs. J. MacLean of Dixie Presbyterian Church was re-elected President at the Annual Meeting of Brampton Presbyterial, held in the historic old Boston Church in Halton Hills.

The Treasurer, Mrs. A. Vandenbroek, assisted by Mrs. J. McCracken, gave the financial report. The ladies were pleased to know that they had gone over their 1977 allocation, and accepted the challenge of a 20% raise for 1978. The devotions were conducted by Mrs. Elaine King of Dixie.

Mrs. W. Young introduced the speaker, Mrs. Terry Samuels, recently returned from two years in Taiwan. Mrs. Samuels spoke on the theme of the day, "Joy of Serving, Living and Giving".

Mrs. W. Weber presented an honorary life membership to Mrs. Marjorie Tisdale as a token of appreciation of her faithful work in the Presbyterial, of which she was secretary for nine years.

The ladies were pleased to have Miss Pauline Brown, missionary from India, as their guest.

Reports were received from the various committees and the Supply Secretary reported that a bale worth nearly $1,700 had been prepared and distributed to various centres.

The President presented a gift of money to Miss Evelyn Murdock, member of the Resource Staff, who has served in this area.

A film was shown, "The Shopping Bay Lady", showing how a 14-year-old girl learned a lesson from life.

HAMILTON PRESBYTERIAL

Miss Mavis Hyndman, recently returned to Canada after fourteen years' service with the Korean Christian Church in Japan, was the guest speaker in the afternoon of the 63rd Annual Meeting of Hamilton Presbyterial. Her fund of anecdotes, poignant and humorous, and a splendid collection of slides vividly presented the lifestyle and unique position of the Korean Christians and their church in Japan. They are deeply committed to witnessing to the non-Christians, Korean or Japanese.

Mrs. A. O. McKay, Presbyterial President, and Mrs. Howard Richards on behalf of the host church, MacNab Street Presbyterian, welcomed the delegates. Meditations on "Unceasing Prayer" were led by Mrs. D. Sinclair and Mrs. Cyril Richards. The meeting, in four groups, discussed the difficulties and hindrances to prayer.

Missionary profiles were presented on Agnes Hislop by Chedoke Church and on Doreen Morrison by New Westminster Church. Educational Resource Person, Miss Evelyn Murdoch, was moderator for a panel of children's, youth and adult department secretaries.

The In Memoriam service was conducted by Mrs. Cyril Richards and Mrs. J. A. Johnston installed the officers. The Rev. Dr. J. A. Johnston dismissed the afternoon session with prayer.

WEST TORONTO PRESBYTERIAL

The Annual Meeting of West Toronto Presbyterial was held at Bonar-Parkdale Church, whose minister is the Rev. Henry Russell. The President, Mrs. G. Bartley, presided and the theme was "Walk in Love".

At the afternoon session Mrs. DiGangi spoke of walking for physical health, stressing that our spiritual health should be used to reach out to others. Jesus did much walking during His ministry and His eyes were always open to the needs of those on His way. He was not too hurried or busy to meet their needs with compassion and we are left to carry on His work.

Discussion groups on the Annual Report were led by Presbyterial Secretaries. In the evening the Rev. Murray Garvin, minister of Weston Church, stressed that love is giving, but love is also receiving. He spoke of the generosity of the mountain tribal people of Taiwan in giving from their poverty. When their gifts were received with love, there was mutual respect. Jesus, Who gave even His life, always received graciously.

An honorary life membership was presented to Mrs. A. McCombie, Literature Secretary. As Mrs. McCombie is ill, this was received on her behalf by Mrs. J. C. Moon.

MONTREAL PRESBYTERIAL

One hundred and ninety-one members attended the 64th Annual Meeting of Montreal Presbyterial, with more than twenty present from Lachute Church, including Dr. and Mrs. C. Ritchie Bell.

Mrs. Syme conducted the period of worship, challenging her hearers to put Christ first in their lives. She urged Christians to strive to ensure a better life for the oppressed and hungry.

The guest speaker was Dr. Alex. McSween of the Board of World Mission, who took his hearers on a picture tour of the areas of Canada where many native people live. Many difficulties and misunderstandings exist today because of cultural differences, but the church is still serving them.

Something special was added to the day, when the Rev. David K. Mphande of Malawi sang two solos in his national language.

Prayer, People and Projects is the aim of Montreal Presbyterial in the Second Century Advance.

Some worthwhile activities reported: In action—an interdenominational prayer group, meeting one morning each week in Chateauguay. Suggested: A camp-out for C.O.C. and Explorers to create interest and encourage the forming of children's groups.

OFFICERS' ODDMENTS

How broad? How deep? How high?

Will these questions be answered at the Annual Women's Missionary Society (W.D.) Council Meeting at Ewart College, May 8-11. It has a noble theme, ''Dimensions of Discipleship''. DELEGATES from B.C. to Que., characterize and ponder this as you review the work of 1977 and plan for the future. This calls for wide horizons and prayerful depths and heights of thought.

Back to school—On the tree-shaded campus of the University of Guelph in the week-end of June 23-25, the ''nitty-gritty'' of mission groups—such things as ''Program Planning''; ''Responsibilities of Officers''; ''Introducing Mission Studies''; ''Designing a Workshop'', will be explored by **PRESBYTERIAL and SYNODICAL SECRETARIES for ADULT, YOUTH and CHILDREN'S WORK** *from the three Eastern Synodicals. An excellent brochure (obtainable from WMS Office), ''Design for Leadership'' tells all about it, including a registration form and a warning, ''Deadline date for registration is May 15.''*

Remember? The January ''O-O'' had old 1977 suggesting Presbyterial or Sectional Workshops on a Saturday. Will they follow from the Guelph ''Design for Leadership''?

Just what does my job involve? That's very often a question asked by those new in the traces. Have **Ex-Officers at all levels—Treasurers; Life Membership, Literature, Associate Membership Secs. (as well as the ''people'' Secs)** *all briefed your successors about when, how and what to do—also why?*

There are pamphlets too about duties of officers. The newest one, **''The Historian''** *(free from the WMS Book Room), sets down precisely what such an officer in a Local Group, a Synodical, a Presbyterial can, or should do. Where are those old minute-books? Dust them off. In their pages and between their lines is the saga of your group. Worth keeping!*

By the time you read this, postage will, alas!, have taken another leap upward—but a mailing re the 1978-79 studies will nonetheless go out in May to **Local Group Secretaries.** *Pass it on to your Programme Convener. Guard it well, you who thus receive it. It may so be that it will be the only one for this year.*

Have you forwarded your givings this month?

HONORARY MEMBERSHIPS—1977

Adams, Mrs. Edith
Brockville, Ont.

Anderson, Miss Elizabeth
Toronto, Ont.

Bailey, Mrs. John
Madoc, Ont.

Barr, Mrs. Della
Stewartsville, Ont.

Bayne, Miss Gladys
Morrisburg, Ont.

Beckstead, Mrs. Eileen
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Bidwell, Mrs. Gordon
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Legg, Mrs. Verna
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Lorimer, Miss Edna
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Sherwin, Mr. Frank
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Spencerville, Ont.

Smedley, Mrs. Donna
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Smith, Mrs. Elsie May
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Smith, Mrs. Edward
Port Colborne, Ont.

Smith, Mrs. Howard
Winchester, Ont.

Snoxell, Mrs. George
Orillia, Ont.

Stanek, Mrs. Jack
London, Ont.

Stanlake, Mrs. Norman
Exeter, Ont.

Stewart, Miss Margaret E.
Guelph, Ont.

Storie, Mrs. Arthur
Lowhinna, Ont.

Storrs, Mrs. Jean
Medicine Hat, Alta.

Sutherland, Mrs. James
Toronto, Ont.

Warwick, Mrs. Isabell
Windsor, Ont.

Wells, Mrs. Esther
Creston, B.C.

Wilson, Mrs. Margaret
Milton, Ont.

Wilton, Miss Annie
Owen Sound, Ont.

Wright, Mrs. John
Stewartsville, Ont.

In Remembrance

Mrs. Hubert (May) Hodgson
Presbyterian, Ailsa Craig, Ont.

Mrs. Thos. Patterson
St. Andrew's, Brampton, Ont.

Mrs. Frank (Evelein) Duvall
Knox, Burlington, Ont.

Mrs. Charles Martin
Knox, Crieff, Ont.

Mrs. Frances Gallaher
Clearwater, Florida
(formerly St. Andrew's, Kingston, Ont.)

Mrs. H. J. (Minnie) Brown
Chalmers, London, Ont.

Miss Edith Mary Lees
St. Paul's, Peterborough, Ont.

Mrs. Clara Cavanaugh
Knox, St. Thomas, Ont.

Miss Edna Isabelle Lutes
St. Andrew's, Tisdale, Ont.

Miss Florence (Florrie) Whitehead
Beaches, Toronto, Ont.

Mrs. Frances Mackenzie
St. Paul's, Victoria Harbour, Ont.

Mrs. Wm. E. (Margaret) Berry
Presbyterian, Woodbridge and Weston, Ont.

FINANCIAL REPORT

January to March 1978

	1977	1978
Synodical Givings	$ 34,596.	$ 46,864.
Expenditures	102,874.	130,649.
Special Gifts	2,961.	5,472.

JUNE/JULY 1978

GLAD TIDINGS

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CONTRIBUTORS:

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JUNE-JULY 1978
VOLUME 54 NUMBER 6

KATHLEEN HUMMELEN
EDITOR

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Discipleship

Miss Roy is Vice-Chairman of the Board of Ministry, The Presbyterian Church in Canada. The following address was given at the Opening Session of the WMS (WD) Council Meeting, May 8, 1978. The theme for the meeting was "Dimensions of Discipleship".

by Agnes Roy

As we begin I want to make it clear that we are using the word "disciple" to define "believers in Christ" and explain the authority for doing so.

The Interpreter's Dictionary of the Bible notes that "disciple" is not, in the New Testament, a specific designation for one of the twelve. The word occurs 260 times in the gospels and the Book of Acts, and no where else in the New Testament. Matthew is the only book to speak of 12 disciples—Church tradition has ascribed to the twelve the title "apostle".

Disciple, therefore, is used in a general sense. The Oxford dictionary states that the word is used to describe a learner, a follower, one who is identified with a certain leader or school of thought and adopts a corresponding line of conduct. The suffix "ship" when it follows a word like disciple, workman, scholar, is defined as skill in a certain capacity. Workmanship and Scholarship denote levels of skill as a workman, as a scholar, discipleship, skill as a learner, a follower of a certain leader. A Christian disciple is, then, a believer in and a follower of Christ. Our Scripture readings make it quite clear that Christian discipleship is demanding. The Luken Version of what Jesus said he expected of his disciples is startlingly strong. William Barclay in his commentary on this passage from Luke writes "We must not take Jesus' words with a cold, unimaginative literalism, Eastern language is always as vivid as the human mind can make it. When Jesus tells us to hate our nearest and dearest, he does not mean that literally. He means that no love in life can compare with the love we must bear him".

This interpretation of Dr. Barclay's is borne out in the Matthew Version of the same incident where Jesus is quoted as saying in Matthew 10 verses 37 and 39:

"He who loves father and mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me and he who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it and he who loses his life for my sake will find it."

What both passages tell us is that discipleship demands that our love for God through Christ be greater and stronger than our love for our family, our friends, or our own special interests.

A Christian disciple is a learner, a follower, one who is committed to Jesus Christ as Lord and Savior, and who has developed a skill in a certain capacity to understand and to do his will in the world. Dr. Barclay warns us that it is quite possible to be a follower without being a disciple—to be a hanger-on in some great work without pulling one's weight and he tells a story of two scholars in conversation. One says to the other, "So and So says he was one of your students." The other scholar replied devastatingly, "He may have attended my lectures but he wasn't one of my students." Barclay goes on to say that it is one of the supreme handicaps of the Church that in the Church there are so many distant followers of Jesus and so few disciples.

We said at the outset that christian discipleship is demanding. Let us look now at three different ways in which this is true.

In Matthew 10 vs. 37-39, *discipleship demands* that we put the love of God through Christ as our first love.

John 8:31—"If you continue in my word then you are my disciples". *Discipleship demands* that we continue to search the scriptures and to nurture our faith.

John 13:35—"By this shall all men know that you are my disciples if you love one another". *Discipleship demands* that we show our love for Christ in love and service to others.

There, then, are three dimensions of discipleship, commitment, the continuing nurture of our faith, and the expressing of that faith in responsible action. Life for each of us is a journey and each of us is at a different stage along the road.

Commitment

As Christians we have at some time along the way made a decision to be disciples and as members of the Women's Missionary Society of The Presbyterian Church in Canada you have made a decision to join with others in a programme of study, fellowship and giving, within your local congregation, nationally and in the world!

For some the initial decision to become a disciple may have been sudden, but I expect that for most of us here it was the result of the teaching and counselling we received in our youth through our families and the Church. Whichever path you took I expect that continuing discipleship and renewal of Commitment has not always been easy.

Bonhoffer in his little book, "The Cost of Discipleship", writes that "the path of discipleship is narrow, and it is fatally easy to miss one's way and stray from the path, even after years of discipleship. And it is hard to find the way back. On either side of the path deep chasms yawn. To be called to a life of extraordinary quality, to live up to it, and yet be unconscious of it is indeed a narrow way."

Commitment can never be thought of in the past tense. No one of us has arrived at our destination and each of us must make a daily renewal of our commitment, checking the road map, the schedules, the flight plan for the day ahead. Someone has said that commitment is the portal to discipleship, the admission to a new destiny.

Nurture of our faith

This brings us to our second dimension of Discipleship the continuing nurture of our faith or the "training needed to make the promise good".

Of the young church whose story is so

graphically portrayed in the Book of Acts we read, "Then they that gladly received his word were baptized and they continued steadfastly in the apostles doctrine, in fellowship, and in the breaking of bread and in prayer."

In Luke 10:25-27 we read the report of the conversation between the young lawyer and Jesus. The young man asks Jesus what he should do to inherit eternal life? Jesus replies, "What is written in the law?" "How do you read?" and the young lawyer answered, "You shall love the Lord your God, with all your heart, with all your soul, *with all your mind* and your neighbour as yourself." Jesus replies, "you have answered right. This do and you shall live."

"With all your mind." Kenneth Hawkins in a book called, "The Challenge of Religious Studies", writes that "a Christians' mind belongs to God as much as any part of his being, and it needs to be devoted to God."

For some of us using our minds in personal study of the Bible and in reading recommended religious books is a satisfying and helpful experience, for others this exercise is excitingly enhanced through talking about the Bible and our faith and discussing with others in a small group.

Of course participating in the life and work of the Church as members of a local congregation, receiving strength from the caring, sharing fellowship, from corporate worship, the preaching of the word and sharing in the sacraments are other essential elements in the nurture of our faith, as is prayer.

Recently I picked up a pocket book titled "The Way of a Pilgrim" a 1978 translation of a pilgrimage by an unknown nineteenth century Russian peasant. It begins with the Pilgrim's problem told in a quite graphic way.

"On the twenty-fourth Sunday after Pentecost I came to church to attend the Liturgy and entered just as the epistle was being read. The reading was from Paul's first Letter to the Thessalonians, which says in part, "Pray constantly". These words made a deep impression on me and I started thinking of how it could be possible for a person to pray without ceasing when the practical necessities of life demand so much attention. I checked my Bible and saw with my own eyes exactly what I had heard, that it is necessary to pray continuously (I Thessalonians 5:17), to pray in the spirit on every possible occasion (Ephesians 6:18), in every place to lift your hands reverently in prayer (I Timothy 2:8). I thought and thought about these words, but no understanding came to me."

The pilgrim set out on a search, a knapsack with dry crumbs of bread on his back, the Holy Bible in his bosom. That was all. The story of the pilgrimage covers 175 pages, and tells of many adventures and encounters. It concludes with the idea that if God is the first love of the believer, His spirit is within us and speaks to us where we are silent and listening. Our communication with God includes the spontaneous exclamation of praise and thanks and the agonizing cry for help. It includes the repetition of known prayers, and, especially for the Pilgrim, Jesus' prayer said, alone or with others.

Responsible action

As Committed Christians, continuing to renew and nurture our faith, we will be driven to our third dimension of discipleship, our love and service to others. Jesus said "By this shall all men know that you are my disciples if you love one another" and "Thou shalt love thy neighbour as Thyself."

First let me say that where Jesus is speaking of loving one another and of loving our neighbour as ourselves we cannot interpret this today in a narrow familial, or parochial sense. Perhaps a typical test question is "Who do I think of when I say

"Give us this day our daily bread?" Who do I mean by "us" and "our". It is a big jump from feeding the family to tackling the problem of World Hunger and yet this is a type of chasm we have to span if we are to follow Jesus' directive to us in 1978.

Someone has said that a true disciple is one who goes about his business with "the Bible in one hand and the newspaper in the other"? Sometimes one wonders about the value of T.V., radio and the newspaper in keeping us in touch with the real situation in the trouble spots of the world. So much that we hear, see and read, is contradictory and the methods developed to tackle the problems are as different as the back-ground, philosophy, integrity of those proposing them. This does not relieve us of the responsibility of continuing to search for a deeper understanding of the problems and the suggested solutions.

Nor does it remove what the statement for Pentecost 1978 from the Presidents of the World Council of Churches states, "Certainly we are becoming better acquainted with each other. The faces of Christians from all parts of the world are becoming more familiar to us. We see them in magazines and films, on television and on posters. Sometimes we hear their voices from afar. Sometimes we even have the pleasure of meeting in person some of those with whom the Holy Spirit has made us one. We give God thanks for having made at least partly visible to us a fellowship which our predecessors were only able to live in faith. And with the Apostle Paul we thank God every time we think of these brothers and sisters around the world."

After calling us to pray for our brothers and sisters around the world the message goes to say.

"At the same time prayer nourishes our fellowship and must be specific. The news often leaves us perplexed and overwhelmed. Do we really know what is best for our brothers and sisters in distant lands? Are we to pray that they have a greater or smaller share of international trade? Is it development aid they need, or radical change of the structures of their society? Do they need more or fewer missionaries? What is the best answer to upsurge of Violence and Terrorism in so many countries?" Answers to these questions—answers we have learned in school, from the mass media, from fashionable trends of opinion, or even from the Church's teaching—are contradictory, to put it mildly. What some of us feel moved to pray for, others indignantly repudiate." How true this is and how much all of us are caught up in the confusion.

Let us look at a few examples.

The Administrative Council's Committee on Social Responsibility in Investment Policy is made up of thoughtful Christians concerned about our Church's Investment Policy. On the committee we are sharply divided as to the position and action, if any, which our Church should take on the question of corporate and Government investment in South Africa and Chile.

Project Ploughshares, which is an Ecumenical Project supported by our Church, has prepared a most valuable pamphlet, "A Time to Disarm", to help people to understand the issues coming before the Special Session of the United Nations May 23-June 28. A session which Kurt Waldheim the General Secretary of the United Nations has said "may well be the largest most representative gathering ever convened on disarmament"—he goes on to add "I hope it will become a turning point in our search for disarmament." At the same time you and I know that fear, mistrust, and economic interest will make any move toward disarmament a frightening one for many Canadian Christians.

Our Church's Committee on Inter-Church Aid has recently circulated another Ecumenical brochure called, "Living a Simpler Life". It points out that to-day millions, an estimated 500 million people, are hungry—one in eight of the World's population. Rich countries with 26 per cent of the Worlds population eat 56% of the Worlds food.

The pamphlet suggests that we should be under no illusion that the poor of the world would automatically be helped if we caring Christians in Canada (or elsewhere) adopt a simpler life-style and that unless governments act no one else can do more than scratch the surface of world poverty.

Urging government to act involves us in social action and in politics, and traditionally our women's organizations in the Church have shied away from involvement in politics. In recent years, however, I am very aware that through the Glad Tidings and Program Resource materials, the W.M.S. Auxiliaries and individual Christians have been sensitized and given a great deal of material to help them to relate to world problems, to make choices as to which issues we are prepared to study and to take action on after study.

These are not easy days for organizations such as the W.M.S. The Society has a long history of studying and giving more than generous support to work abroad and at home, spreading the Christian message literally to the uttermost parts of the earth—and never let anyone downgrade the importance of the deep, supportive fellowship that develops as you work together. But what is the mission of the W.M.S. as we prepare for the 1980's?

At a meeting of the Ecumenical Forum last week Artruro Chacon, the Director, speaking of missions to-day stated that the Christian Axis is no longer North America and Central Europe but Latin America and Africa. That is, the largest population of Christians is in these areas of the world and not in the Western world. He went on to say the missionary movement of the last one hundred and fifty years had done its work so well that the Christian Church is flourishing in the areas to which the message has been taken.

But what about our own situation? The recent issue of the Presbyterian Record tells quite a different story about the church in Canada. The theme of the issue is "the State of the Church". It presents us with discouraging facts and raises far more questions than it answers.

I'd like to draw your attention particularly to the article which reports the findings of a study of non-church goers by the Rev. J. Russell Hale, a Lutheran professor from Pennsylvania. He identifies 12 types of people who pointedly stay away from public worship.

I would suggest that you study the list, noting the Records' editorial comment that the survey was made in the United States, and that a subject so complex can not be reduced to generalities. Study the list alone or preferably in a small group and think and talk about it in the context of your own situation. Then ask yourself if the gospel message which we have helped to spread around the world has relevance for the stranger in our midst, the alienated, the discouraged, those who have never heard of Christ. Your answer is bound to be yes, it most certainly has. The challenge, then, is how do we reach out to them.

I hope that all of this does not leave you feeling that the problems are too complex and the solutions too difficult to attempt. No challenge is too great for those motivated by the love of God in Christ. Jesus was not a prophet of doom. You remember that he said, "The Spirit of the Lord is upon me. He has annointed me to bring the Good News." Jesus is calling us today to receive his spirit and to enter into discipleship full and free.

If we respond in the Spirit we can say with Michel Quoist, "The world will no longer be an obstacle. It will be a perpetual incentive to work for the Father in order that in Christ, his Kingdom might come on earth as in heaven". Go then—"Glorify God and Enjoy Him forever".●

COUNCIL 78

Programme Highlights

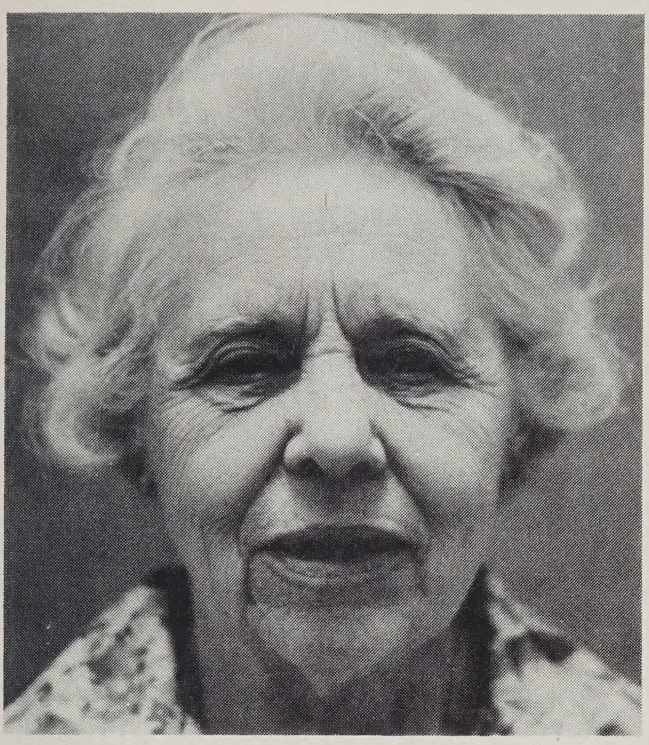
The 63rd Annual Council Meeting of The Women's Missionary Society W.D., of The Presbyterian Church in Canada was held in Ewart College, Toronto, Ontario, May 8 to 11, 1978. The theme of the Council was "Dimensions of Discipleship".

Mrs. J. A. Newstead, the President, conducted the opening Service, during which Miss I. Hunter offered a Remembrance Meditation and Prayer, and Miss A. Roy spoke on the theme (see p. 3). The Rev. DeCourcy H. Rayner, the Moderator of the 103rd General Assembly brought greetings to the Council. He spoke of his visit to the New Hebrides recalling the fact that thirteen Canadian Presbyterians had served in the New Hebrides until the beginning of WW1, when Australia and New Zealand continued the mission activity in that area. In 1948 The Presbyterian Church of the New Hebrides became self-supporting.

Tuesday morning was spent in Bible Study with Miss Margaret Kennedy. She outlined what the disciples had to learn. First they had to be convinced that Jesus was their leader—his ways of working were unorthodox. This provided a new base for action—self was to go, they had to establish new standards of worth and value. The style of Jesus was to be the style of the disciples. The recreation of disciples was step by step, as in the case of Peter, and came about by disciples encouraging one another in the dimensions of discipleship. All of this involves suffering. Then the good works come—not before, but after. They are the fruit of what you are—and what you believe is what you become. (For discussion outline see p.11).

Miss Diane Petrie (Taiwan), Miss Joy Randall (Taiwan), Miss Diana Wadsworth (India) and Miss Catherine Watson (Canada) were featured on Tuesday evening. They formed a panel, convened by Mr. Remmelt Hummelen (BWM), to discuss dimensions of discipleship in relation to their work. A question period followed.

Wednesday evening was China Night—an introduction to the Mission Study theme and the study materials. Following a skit and slide presentation, Dr. Ray White-



Miss Isabella Hunter
President, WMS (WD)

head, co-author of the study book, Miss Brenda Moncrieff and Mrs. Kathleen Hummelen discussed some of the questions raised in the study.

During the three days, business sessions included small discussion groups on items of business arising from reports, as well as the resolutions from Synodicals. These groups made recommendations which were consolidated by a Resolutions Committee and then presented to the full Council. This process gave everyone an opportunity to ask questions and become familiar with the business, and then make suggestions. (For business highlights see p. 10, for details see the Annual Report which is mailed to each group in August).

As the meetings were coming to a close, Mrs. J. Newstead, the retiring President, was presented with a bouquet of roses by Mrs. J. Burnett, the Past President. During the report of the Nominating Committee which followed, Miss I. Hunter was declared President.

The closing Service of Celebration and Dedication was led by the Rev. R. M. Ransom, assisted by Mr. Brian Ruttan. Mr. Ransom retires as Associate Secretary of the Board of World Mission this year. At an earlier session appreciation was expressed for his years of service in the area of Mission Education and for his close cooperation with the society in this area.

In his address, "Some Directions in Discipleship", Mr. Ransom told the story of Mrs. Woo, a Chinese Christian whom he met many years ago when working in China. He suggested that we might learn from the story of her life some important dimensions of discipleship. The first being the Urging of Evangelism, the second that we must be in Mission Outreach, and thirdly that we must Relate the Faith to Everyday Life. In challenging WMS groups to get out of their enclaves, he suggested the central purpose of groups should be the animating of the Church to the challenges around it—combining study and action. "All around you can see the poor and the powerless in your community—people crying out for help. Your responsibility is to direct them to help and healing in Jesus Christ." ●

Business Highlights

During Tuesday's pre-business session, our Executive Secretary, Miss May Nutt, reported on the results of several recommendations which had been accepted at Council, 1977, among which were the following items.

Money which had been raised in excess of the objective for the Yokohama Nursery School has been forwarded to them through the Board of World Mission and the Korean Christian Church in Japan. A letter acknowledged their grateful receipt of this money and indicated that it would be applied to their current debt.

Every effort is being made to obtain the required number of staff in order that each Synodical may have its own Area Educational Consultant, and the Estimates for 1979 were presented with this in mind.

Resolutions from Synodicals requesting less difficult mission studies and more guidelines for interpreting them were referred to the appropriate committees for implementation.

Because of the increase in pornography, especially where it concerns children, it was recommended that our strong objections in this area be brought to the attention of the Honourable Minister of Justice. It was also agreed to recommend to the Honourable Minister of Revenue that those sections of the Tariff Act dealing with pornographic material be more strictly enforced. By way of implementing these recommendations, it is agreed that a telegram be sent to the Minister of Justice expressing our concern over the pornographic issue and supporting his actions in changing the present legislation.

It was recommended that the subscription price of Glad Tidings be increased to $2.00 per year, beginning in 1979, and it was suggested that groups increase their efforts to promote the magazine.

It was recommended that the mission education pamphlet "Alive" be continued in its present format.

In regard to wider representation on Council Executive, it was recommended that a Task Force be appointed to consider the various suggestions for more involvement of members in the work of the Society, and to prepare a proposal and alternatives to be sent to the Synodicals for consideration, including the costs involved in any proposed changes.

It was recommended that one representative from each of the western Synodicals, plus one from Northern Ontario, come to an expanded Council Executive meeting in the fall of the year, and that one regular Council Executive meeting be cancelled, in order to help balance the costs.

A revised Legacy Policy was accepted by Council and further information will follow in later issues of Glad Tidings.

It was recommended that the properties owned by the W.M.S. (W.D.) be listed each year in the Annual Report, along with their current use. It was also recommended that an appraisal be made of the value of these properties.

The Estimates for 1979 were accepted, with the proviso that, in case of a deficit in the operating account, the necessary funds should be taken from undesignated Legacy Funds during the current year.

This study has been set up as a work sheet for use at meetings.

Bible Study

by Margaret Kennedy

Let us study the Dimensions of our Discipleship, taking note of the Basis of our faith, the on-going Building and the boundless dimensions of life as is promised.

BASE

1. How are you grounded as a Disciple of Jesus Christ? Are there stages of realization and commitment? Here are some suggestive Bible passages. PLEASE READ ALL PASSAGES IN SOME NEW TRANSLATIONS AS WELL AS IN KING JAMES VERSION. Set down the stages as you see them.
   a. Acts 2:36-38; 1 Peter 2:24; 2 Cor. 5:19
   b. 1 Cor. 1:2; Luke 10:19, 20; 1 John 1:7; Jn. 14:23
   c. Lk. 9:23, 24; 14:25-35

2. Are there different ways in which disciples are to serve?
   a. Lk. 5:9-11, 28; 6:12, 13 cf. 10:1
   b. Mt. 27:55, 56; Lk. 8:38, 39; 10:38-42

BUILDING

1. Disciples were walking with Jesus. In what ways did they need to grown? Is this applicable to us in our faith?

   Lk. 8:43-46, 9:51-56, 9:32-38

2. What changes in habits of behaviour can you expect to see in yourself after commitment to Jesus Christ?

Lk.:27-36; Mt. 6:31-34; Phil. 2:14-16; John 13:34, 35

What then is the role of the Christian in personal and public relationships?

3. What means and requirements are there so that we can grow in such a manner?

1 Thess. 1:5; 1 Cor. 2:1-5; Eph. 1:18-20

BOUNDRIES UNLIMITED

1. In your discipleship can there be union with God Almighty, the Creator, right now and on into eternity such as the sages of all peoples have sought? This would be for whose benefit?

Jn. 14:21-23; 15:5-8

2. Are there means of growing in such a relationship?

1 Jn. 1:1-4; Col. 3:16; Jn. 16:24; Eph. 6:18

3. The ultimate revelation of God in Christ was seen on the Cross and in the resurrection. What does this entail for you as His disciple?

Rom. 8:16-18; 2 Cor. 4:11, Lk. 4:18 cf Gal. 2:20

Mother Teresa has said: "Without our suffering, our work would just be social work, very good and helpful, but it would not be the work of Jesus Christ, not part of the Redemption. Jesus wanted to help by sharing our life, our loneliness, our agony, our death. Only by being one with us has He redeemed us. We are allowed to do the same . . ."

Is there any place in *your* life situation where God is asking you to respond and become a partner to further His work of redemption?

Discipleship Overseas

Miss Diana Wadsworth
Helen MacDonald Memorial School, India.

Diana's work is, in fact, discipleship, as the purpose of the Helen Macdonald Memorial School is to train young Indian women in Christian discipleship. 90% of the students come from Christian homes and the school staff is trying to educate them as Christians—to become Christian witnesses and leaders themselves. The school makes a point of having an all Christian staff—so everything they do is a witness to the Lord.

Discipleship is shared in Bible study with the staff—mostly native people. They are helped and encouraged in their roles at the school, and also as Sunday School teachers in the local church—where most of the pupils are those they teach in the school, although some children come to Sunday School who are not in the school.

How does Diana see us—Canadians generally—in terms of discipleship?

Returning home is a cultural shock! The eyes are dazzled by the number of shops selling beautiful clothes, beautiful furnishings, and at the crowds who are buying.

The impression is that they have more money than they know what to do with. The night *"becomes repulsive"* in the light of what she has left behind in India. She notes the emphasis on crafts of all kinds—to the extent of it becoming "busy work"—rather than handwork of necessity, as it used to be.

She drew attention to lines on page 43 of the W.M.S. 63rd Annual Report—Lucknow Diocese—re. the problem of pastorates not taking up the challenge of self-support; the dearth of clergy; and the lack of concern to reach out and bring others into the church—which *I believe* reflect our discipleship.

by Jean Campbell

Miss Joy Randall
Changhua Christian Hospital,
Taiwan

What it means to me? It means loving and living out our Discipleship.

As a missionary nurse this means many things to me. It means loving, sharing God's Word and message of love and caring for others.

Loving as God loved us by following His Word and truth, by promising to serve and follow Him.

This same love that relates us to Him, makes us open to one another in Christ—Discipleship means loving "all the way round".

We plant the seed in others and at the proper time, God's time, He will reap the harvest.

In my work it involves caring for the patients, those in need, and our staff, by understanding, helping, accepting, forgiving, restoring and encouraging them in and through, the love of God. John 13:34,35.

Miss Diane Petrie
Jen Ai Tuberculosis Program
Taiwan

To the question "What does Discipleship mean to you?", Diane quickly answered "Putting Christ first in my life and leaving decisions to Him."

In choosing nursing as a vocation Diane was seeking a way that she could serve the public. Because of doctor's orders she was led away from serving in a hospital to working amongst the mountain tribes. Here again Diane realizes the spirit has led her because of the deep satisfaction she feels as she and her co-workers battle against a disease that is both preventable and curable.

While in Canada Diane studied at the Intensive Nursing Centre at Emory University in Atlanta, Georgia. Here again she had the opportunity of witnessing to non-Christians.

Our prayers and blessings go with Diane and her young daughter as they return to Taiwan this month.

by Alene Morrison

Feedback

To paraphrase a well-known anecdote of the minister who sought to express his opinions diplomatically about the new babies shown by their proud mothers—now that really *was* a Council Meeting! More than ninety women flocked into Ewart College in early May to attend three and one half days of sessions of the Annual Council Meeting of the Women's Missionary Society (Western Division). What were their expectations? What were some of the highlights? No doubt a different answer would be given by every participant, but perhaps a sampling will give a bird's-eye view.

Mrs. Kay Mori, Kamloops, British Columbia:

Council far exceeded my expectations. It has been really fun. When I was preparing to come I thought, "Is it really worth all this!" You know what it is like to get everything ready at home to leave three kids.

It is wonderful to put a face to all those names you read in the "blue book". The President or the Treasurer seem so remote, so efficient. They are just like you or me or the Synodical President back home. You can relate to them as people.

When it came to finances, I wondered why you could not make a motion to say we are going to raise the amount by $10,000, or whatever. I can see the concern for always asking for more money. Hopefully with prayer and hard work, the money will come.

Mrs. F. A. O'Hara, Ottawa, Ontario:

I am getting what I expected, but not what I would like. At Presbyterial, we rehashed everything we did during the year, the Annual Report, then again at Synodical. I guess you have to expect to do business when you come to an Annual Meeting. We should come to Council to get bright new ideas to take back. It could be a great advantage to share ideas for many groups, especially rural groups and those in smaller communities. It would be good to say, "Heh—I could try that when I go home".

Mrs. W. G. Argyle, Nanaimo, British Columbia

Oh yes, it is what I expected, much like Synodical only bigger. We discuss things the same way—plan things, look over costs. I have looked forward to coming and am glad to be here. It has been a good meeting.

I enjoyed Margaret Kennedy so much. A lovely person, a beautiful person, with that lovely soft way.

Lois Powrie, Area Educational Consultant:

The small groups to discuss business were great. You feel that you have a part in making the decisions and are not just a rubber stamp.

Mrs. J. D. Marnoch, Winnipeg, Manitoba:

We want to take home something to challenge ourselves in the WMS and to gain knowledge of our own Presbyterian mission work. So we are glad that there are missionaries home from overseas. With doors closed in many places to preaching and missions changing, we want to know in just what ways missionaries are able to spread the Gospel.

It is the intangible things that are almost more important—the chance to talk with people face-to-face as well as getting the full flavour of the mission work in which we are involved.

We all belong to this large WMS family and feel a part of something greater than just the small group. There is a feeling of real fellowship. East is not just the East, and the West, the West, with "never the twain shall meet", for there is a real bond. A lot of our surmises proved to be not true.

To sum it all up, we shared in
—getting to know one another;
—realizing the warm bond of fellowship as members of the WMS;
—gaining a greater understanding of mission and the work of our missionaries, in Canada and overseas;
—acquiring a better knowledge of the way in which the WMS carries out its task, and the financing necessary to allow it to do so;
—seeing more clearly the all-encompassing dimensions of discipleship and the need for personal growth and maturing;
—feeling an upsurge of recommitment to the task as we dedicated ourselves anew in the closing service of worship and in the taking of Communion together ●

Yokohama Nursery Update

The following "update" is taken from a recent letter and report sent by Rev. Robert Anderson, Associate Secretary, The Korean Christian Church in Japan.

On behalf of the Korean Christian Church in Japan, may I express our deep gratitude to the Women's Missionary Society W.D., for their very generous gift which we received from you for the Yokohama Nursery.

The "Encho Sensei" (Principal), Rev. Kim Kun Sik was in the office this morning, and told me that the Nursery School is full to capacity—in fact, has an over-registration of 10. This year there are 10 Korean children among them. Even with some 200 Nursery Schools in Yokohama there is still a crying need, so this one is doing its part to solve at least some of the problems.

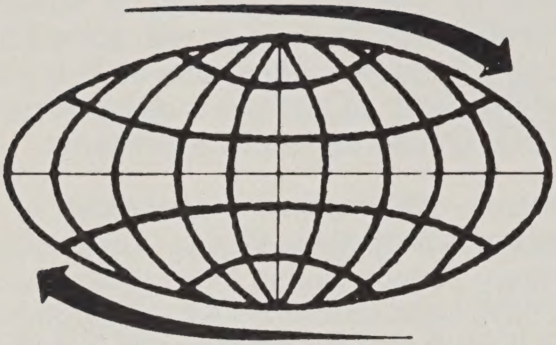
March 1978 marks the completion of 3 years of activity of the Maruta (Yokohama) Nursery School. During these three years we have been concerned with establishing the Institution and teaching the nursery children. The people of the area have come to recognize the existence of this institution, and this recognition has come out of the prayers of church people and the diligent services of the staff.

Because of the location of the Nursery School, not many Korean children come. This is a burden upon our hearts. However, among the Korean children whom we have admitted, there are five who have come through free choice.

The teachers teach these Korean children Korean songs and greetings and national (Korean) consciousness. They are also planning to have a Korean Parents' Committee with mutual thinking and planning with the teacher re: National (Korean) Education.

Furthermore, three handicapped children have been received. In Yokohama, among the 200 private and public nursery Schools, very few handicapped children are admitted. There is great significance in the discriminated-against Koreans receiving the handicapped children who are also discriminated against.

We thank God that Korean Christian teachers, in their teaching of the Love of God, are little by little breaking down the feelings of discrimination and prejudice. ●



in the world

by Marjorie Ross

The February issue of the Glad Tidings this year was given over to a special topic—"Prayer". The editor reported to the annual council meeting that this seems to have been one of the most appreciated issues produced in a long time.

It is easy to see why. Each of the articles—all approaching the theme from a different perspective, gave very helpful, specific suggestions for praying in groups, with children, as the leader of devotions. But, it seemed to me, one thing was missing.

Several of the writers referred to prayer as "talking with God". But a conversation goes two ways. What can we say about prayer as "listening to God"?

Martha and Mary—"that good part"

One of the highlights of the Bible study at the Council meetings, in our group, was the story of Martha and Mary. You remember how Martha, so much like most of us, had blocked herself in behind the dishes and the details involved in a visit from Jesus. Understandably, she was "careful and troubled about many things". Her sister Mary, by contrast, seems to have ignored the practical side of the visit altogether, and was one of the guests, "sitting at Jesus' feet, hearing His word". When Martha complained about Mary leaving all the work to her, Jesus replied, in effect, that Mary had chosen "that good part", which Martha was overlooking, and that it might be well for Martha if she left off fussing and came and sat down too, and listened to Him.

"That's all very well," might be our reply, "but somebody has to get the meal on the table!" True enough, but perhaps it is because we find labouring in the Lord's vineyard easier than listening to Him, that we tend to busy ourselves with good works, and leave praying to those who seem to have an aptitude for it. Many church members think that they can safely leave the praying to their minister or priest. Other branches of Christianity and many eastern religions have special orders of monks who withdraw from the ordinary activities of this world in order to pray for the rest of us, and, through meditation, to seek to penetrate the mysteries of the unseen.

Most of us, common or garden Christians, do pray ourselves from time to time, but, again, we find it easier to take the active role. We can learn, as February's Glad Tidings showed us, how to "talk to God". "Listening to God" seems very much harder.

What is our problem? Why is it that we have so much trouble opening our hearts to God?

The root of our difficulty, it seems to me, is that our concept of God is more pagan than Christian.

Propitiating God

Our "heathen" ancestors used to keep on the right side of the spirit they believed to dwell within a tree, or even in a piece of wood, by rapping on the wood with their knuckles. This acknowledged the presence of the spirit, and warded off any evil intentions it might have towards unwary humans.

We "touch wood" for good luck when we are making some assumption about the future. We know this is superstition. Yet, how far removed from superstition is the prayer many of us breathe before an operation or an examination or a difficult interview? We believe subconsciously that it would be "bad luck" to omit the prayer; we feel comfortable having said it. But do we really believe God will intervene in that event because we have called Him to us? Or do we simply believe we have kept Him satisfied by acknowledging His existence?

The FORCE

Many of us, even though we call ourselves Christians at heart believe only dimly in a Deity. We believe that there is a creative force, that hung the stars in their places and planned the orbits of the atoms within the molecule. We know there must be Someone Out There holding the universe together. The science fiction movie "Star Wars" identified this Someone as "THE FORCE", a vague but benevolent Power who seemed to be on the side of the "good guys". Unfortunately, this concept of God is very commonly held, even though it is 4,000 years since God led Abraham out of Ur, and 2,000 years since He entered history in a Bethlehem stable.

Sending up our prayers

If our concept of God is as "Someone Out There", we will tend to send our praise and petitions off into the ether. In much the same way, Indians send up pillars of smoke into the sky as a tribute to the Spirit who dwells beyond the stars.

It is one thing to address ourselves formally to this distant God: it is quite another to talk to a God who might actually *talk back!* Imagine God leaving the Heavens to break into our thoughts while we are driving to work or washing the dishes! How ridiculous can you get?!?

And yet, that is what Christianity is all about.

God With Us

We believe that, in the Incarnation of Christ, God broke into space and time, once and for all. Yet, in another sense, He enters space and time whenever He speaks to a man's soul, and is heard. This has happened countless times, in every age. He is speaking to us, today. But—can we hear him?

First, of course, we must accept the fact that God is not just an impersonal Force out there in the galaxies. He is a Person Who wants to get in touch with us, and Whom we recognize when we meet.

But many of us can accept this idea of God, and we think we are listening for His voice. Yet we hear nothing. What is wrong?

Often, it is a case of, as the hymn writer says, *"Our words and works that drown/The tender whisper of Thy call"*

For us, as for Martha, the "dishes and the details" get between us and listening to God. And, in addition, we have obstacles to overcome which were not faced by Christians of former ages. Radio and television, but particularly radio has become an omnipresent fact in most lives. It is on in the kitchen, the car, beside the work bench, in the cab of the combine. How often do we hear silence? I am listening to the stereo as I write these words. If we want to hear God, we must first switch off, at least temporarily, our many activities, and then switch off the electronic noise-makers. And then what?

The earthquake, wind and fire

Remember the problems God had in speaking to Elijah? Eventually the "still small voice" did win through despite the earthquake, wind and fire which threatened to drown it out. In our case, even after we have switched off the external activities and noise, He must pierce through the din of thoughts and emotions which crowd our minds.

Men of every faith have sought ways of disciplining the mind to clear it of these distractions. They have devised mantras, and special prayers which, repeated over and over, keep the thoughts focussed on God, by whatever name they may call Him. Other religions seek to assist men to unite their spirits with the Higher Truth, to lose their identity in that impersonal Force. Christian meditation, by contrast, seeks to bring the soul face to face with a Person.

* * *

Christians who have set out on the "inward journey" of prayer and meditation tell us that, as the outer noises die away, they can indeed hear a voice speaking to them.

The voice is within them, the words are those they would use themselves, yet the thought, and the tone, are quite at variance with the other thoughts that were crowding their minds a moment before. Where did this voice come from? Why does it keep recurring despite attempts to push it away?

* * *

God can speak to us in many ways. Most of us have had the experience of words in a sermon or prayer, or something we read leaping up to us with particular significance. "These words speak directly to me," we say. The same words may have no relevance at all for the person sitting beside you; the message was not for him.

Sometimes there is no need for words at all. A feeling of assurance, or joy, or wonder may appear from "nowhere" and fill our hearts, displacing the fears or worries, or boredom that we felt before. This, too, is God speaking to us.

For some, who have travelled further than most of us on their spiritual journey, there may be moments of dramatic insights—visions. But most of us, like the hymn writer, do not expect "the angel visitant, The sudden rending of this veil of clay". Yet, like him, we do pray that the Spirit of God will descend upon our hearts, "weaning them from earth".

But still the thought rises. Like Martha, we wonder who, in fact, will put the meal on the table? We cannot always be turning aside from our responsibilities.

Nor should we. Some people are fortunate in that they can easily find time for quiet meditation while their hands are busy, peeling potatoes, washing dishes. It seems harder to keep the mind still and free from distractions while you are moving about, but for some a solitary walk is their best time for undisturbed quietness. Some poor souls can only escape the demands of children and the telephone behind a locked bathroom door. Experiment to discover which method seems practical for you.

For some a hobby pursued alone can give time for reflection. Gardening and contemplation seem to go hand in hand. Still others prefer the discipline of half an hour a day given over to meditation alone. The word "meditation" has come to mean a brief comment on a passage of scripture, but it really means the process of letting our thoughts dwell on the passage, or on the comment. For some a book of devotional aids like "These Days" is invaluable.

But it is vital to remember that this "quiet time" is not a time for reading, or listening to music, or even thinking in the usual way. It is a time for relaxing, eyes closed, the "mind in neutral". "But I'd fall asleep!" you say. Possibly. But it is often in the half-conscious state when we are no longer able to focus on our customary thoughts that the still small voice breaks through. And remember how often in the Bible we hear how God appeared to someone "in a dream".

* * *

All of this may seem a far cry from the usual preoccupations of this space. But it seems that we all tend to be not only "in this world", as Christ commanded, but "of this world" as well. There is a great longing evident in our society for things spiritual, as witness the cults, particularly among young people, of Zen, Yoga, and Transcendental Meditation. We need to rediscover for ourselves the great heritage of Christian mysticism, from St. Augustine through the Middle Ages to men like William Cowper and William Blake. For many generations now, our branch of Christianity has placed far higher value on morality and service than on spirituality. Perhaps it is time to redress the balance.

"But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her."●

SYNODICAL GIVINGS

January to May 1978

OBJECTIVE		**1977**	**1978**
27,000	British Columbia	3,706	5,605
25,000	Alberta	5,337	6,699
15,000	Saskatchewan	2,434	3,382
21,500	Manitoba & Northwestern Ont.	3,317	3,845
194,000	Hamilton and London	42,000	47,548
198,000	Toronto and Kingston	42,000	42,642
89,500	Quebec and Eastern Ont.	25,299	27,325
570,000		124,093	137,046

NEWS

DO-IT-YOURSELF CHURCH FOR 350 PEOPLE BUILT IN CZECHOSLOVAKIA

Bratislava (EPS)—Some 200,000 man-hours went into the construction of a new churchbuilding for the Church of the Brethren (Congregational), which has recently been opened here in Bratislava (Czechoslovakia).

The work, which took about two years to complete, was carried out entirely by volunteer labour involving almost all members of the congregation, as well as help from three neighbouring congregations. The volunteers ranged in age from 10 year-olds to people over 70.

The worship area, which seats about 350 people, is part of a larger complex housing the denomination's district administrative offices, and apartments.

Complicated negotiations with government authorities preceded the start of the project for which financial support was received from sources within Czechoslovakia as well as abroad.

CANADIAN CHURCHPEOPLE DISCUSS HUMAN RIGHTS AT HOME AND ABROAD

Ottawa (EPS)—Human rights, both in Canada and in the world was discussed recently by some 100 delegates at a seminar held at Christ Church Cathedral, Ottawa, and sponsored by the Canadian Council of Churches (CCC), and the Canadian Conference of Catholic Bishops (CCCB).

Dr. Roy Neehall, General Secretary of the Caribbean Conference of Churches, spoke at the opening session on the seminar theme "Human Rights: A Problem for Canadians?"

Dr. Neehall said that Canadians need to be more conscious of the problems of human rights in Canada, as well as Canada's share of responsibility for human rights internationally. He reminded the Seminar that human rights are at the heart of our Christian faith; that "the unity of humankind permits us to have solidarity with all human beings, whatever their race, nationality, class or religion".

In spite of the bleak human rights picture in the world, Roy Neehall pointed to some recent events which he thought were hopeful signs: Amnesty International being awarded the Nobel Peace Prize, twenty-one political prisoners freed in Haiti, three of Paraguay's longest-held prisoners released in February, and the UN resolution calling for a mandatory arms embargo against South Africa.

Gordon Fairweather, Chief Commissioner of the Canadian Human Rights Commission, also addressed the Seminar.

One of the Seminar's recommendations was to ask the sponsoring bodies (CCC and CCCB) to strengthen research and disseminating of information so that its constituencies may be more aware of the trend towards a "national security state mentality" in Canada; and that the work of the Interchurch Committee on Human Rights in Latin America, Project North and the Task Force on Corporate Responsibility be strengthened to assist in this information-sharing.

The Seminar also reaffirmed "our national commitment to refugees as human beings in special need", and encouraged the Canadian church people and the Canadian public to work for less restrictive and speedier entry of refugees into Canada.

BWM NEWS

Miss Pauline Brown returned to India March 28, 1978. She will be working at the beginning of her term at least, in the Jobat—Indora area. Miss Brown completed her Master of Health Sciences degree at McMaster University.

Mr. and Mrs. Dale Willson and their daughter Carie left for Nigeria April 13. They would arrive April 14. Mr. Willson will be superintendent of the Itu Farm, in the south eastern part of the province.

Rev. Dr. Ray Hodgson has been appointed for one year as ordained missionary to Jarvis Ontario. Dr. and Mrs. Hodgson have been appointed as overseas missionaries and it is expected that they will take up an overseas appointment in 1979.

Miss Lorna Cameron has been appointed as a regular missionary and offered as a deaconess to Nigeria. The appointment is subject to the usual orientation and screening procedures. Miss Cameron, a native of Nova Scotia is a graduate of Ewart College—of the University of Toronto and of Ontario Teachers College. She has been working part time as deaconess in Rogers Memorial Church.

Miss Arlene Randall has been appointed a regular missionary and offered as a deaconess to Nigeria, subject to the usual orientation and screening procedures. Miss Randall is a native of Ottawa. She is a graduate of Ewart College. She has had training and some experience in journalism. She is serving as a deaconess in East Toronto Presbytery and is presently working with the Malvern congregation.

Miss Margaret Stewart has been accepted as an overseas candidate and invited to attend study in linguistics and the Missionary Orientation course. She anticipates going abroad as a nurse. Miss Stewart's home is Montreal where she took nurses training to qualify her as a registered nurse. She is a graduate of Ewart College. She is presently serving part time as deaconess at Gateway Community Church in East Toronto Presbytery.

Miss Patricia Sinclair and **Mr. Trevor Fowler** of New Westminster B.C. have been appointed as Overseas Volunteers subject to the usual orientation and screening procedures. It is expected they will teach in Nigeria. They will be married in August.

Miss Margaret Kennedy has been honoured in being asked to receive an honorary doctor of divinity degree from Presbyterian College Montreal. Miss Kennedy will be the convocation speaker at Presbyterian College and the graduation speaker at Ewart College.

Miss Diane Petrie and her daughter Catherine Helen will return to Taiwan May 17. She will continue in a project among tribal people working in educational and curative programmes on tuberculosis.

Your prayers are asked for the Presbyterian Church in Taiwan. In these days, leaders and members are undergoing harassment as they keep faith and their commitment to proclaim the Gospel of Jesus Christ. ●

wms highlights

British Columbia Synodical

The 64th Annual Meeting of the British Columbia Synodical of the W.M.S. (W.D.) was held in St. Andrew's Presbyterian Church, Victoria March 21 and 22 with the theme "Alive and Wanted".

Mrs. W. R. Bell, Synodical president welcomed delegates and visitors from Kamloops, Kootenay, Vancouver Island and New Westminster Presbyterials.

Opening devotions were given by Rev. B. Molloy, minister of the host church, followed by Constitution of the Synodical, roll call, business and reports.

After lunch, Mrs. Bell introduced Miss May Nutt, W.M.S. Executive Secretary, Toronto, who spoke on "Who Wants Us?".

Miss Joanne Taylor, C.G.I.T. Resource Co-ordinator, hired by the Provincial C.G.I.T. Board of British Columbia, spoke on her work throughout the province.

An "In Memoriam" service was conducted by Mrs. W. Argyle.

The evening programme opened with a Sing Song led by Miss Annabelle Wallace with Mrs. J. Connolly at the organ.

Devotions were given by Rev. K. C. Doka, Superintendent of Missions for Synod of British Columbia.

Mrs. Bell then introduced our speaker for the evening, Miss Margaret Kennedy, returned missionary from India, who was dressed in a beautiful mauve and white sari. She spoke to us of changing conditions in India. She said we were still needed there, especially our prayers and gifts.

The second day began with prayers by the Presbyterial Presidents, followed by business, reports of Committees and Election and Installation of Officers by Miss May Nutt.

The meeting closed with lunch followed by new Executive Meeting.

Quebec and Eastern Ontario Synodical

Miss Diana Wadsworth, missionary home on furlough from Jhansi, India, was the guest speaker at the annual meeting of the Synodical Society of Quebec and Eastern Ontario, W.M.S. (W.D.), which met in Perth, Ontario on April 12 and 13.

Miss Wadsworth, who is a native of Ontario and has been 19 years in India, has been manager of the Helen MacDonald School for girls in this Central Indian province. Her address was illustrated with slides showing the beauty of the country and the everyday life of the 250 girls at the school. This is a boarding school, where the students learn the regular scholastic subjects, plus sewing, cooking housekeeping and some gardening. Miss Wadsworth begged us to remember in prayer the pastors of the church of North India, the girls who have accepted the Lord Jesus as their Saviour and those who have not yet confessed Him, as there are so many pressures on their lives in trying to be Christians.

The worship service on Wednesday

afternoon was conducted by Mrs. C. Brown of Cardinal, that in the evening by Mr. J. O. Forrester of MacDonald's Corners and on Thursday morning by Mrs. E. Horne, of Montreal.

The reports for 1977 were discussed in small groups, and a digest of these was given by Miss Margaret Boyd, Area Resource Person.

Miss Wadsworth was interviewed by Mrs. J. Sampson, of Ottawa, who had recently visited India, highlighting some of the challenges which face the members of the Christian Church in India.

Six delegates offered prayers for unity in our church and in our country.

The officers for 1978 were installed by Miss Hazel Davis of Verdun, Quebec.

Miss Dorothy Dodds, Synodical President, of Perth, chaired all sessions.

Alberta Synodical

Alberta Synodical held its 64th Annual Meeting at Grace Church, Calgary, March 16 to 18. The theme was: "Our Ministry in Life". Mrs. Johnston presided over the meeting. She urged us to be optimistic for the future and do not dwell on the past and the mistakes.

Members and delegates from the four presbyterials attended: Calgary, Edmonton, Macleod and Red Deer. No one from the former Peace River Presbyterial was able to attend.

After the Board Meeting on Thursday evening, devotions, a hymn sing, tea and fellowship were enjoyed.

Rev. Gerald E. Graham was in charge of the two inspiring Morning Worship Services in the Chapel. Friday morning service opened with Litany of Greeting and Litany of Beatitudes. The Scripture was I Cor. 12, concerning gifts. We do not all share the same gifts, but we are to use our gifts to glorify God.

The Saturday morning service was based on I Cor. 13. Christian love is gracious. Giving of our money without love is nothing. Let our motivation be that Christ died for us.

The GALA Club of Grace Church served a delicious banquet and two luncheons. There were 47 at the banquet. On the tables were shamrocks and a green centrepiece to remind us it was St. Patrick's Day. Daffodils on the tables gave a spring-like atmosphere. Coffee and tea breaks were supplied by groups from other Calgary churches. The fellowship and refreshments were enjoyed by all.

Miss May Nutt, Executive Secretary, attended all sessions and in her quiet way gave advice and answered our questions. Her workshop on "Developing Christian Potential and Talents of Members" drew lively participation from the members.

Mr. Simpson, who represented the Mayor of Calgary, welcomed us to the City of Calgary and presented Mrs. Johnston with an illustrated book on Calgary.

The impressive Service of Remembrance was conducted by Lillian McArthur and Jean Storrs. The symbols, The Star, The Cross and Lilies were used for illustration. We were reminded that without those brave women who have gone before we might not be here today.

Rev. George Johnston was our forceful guest speaker at the banquet on the Friday evening. He spoke on conditions in the church today and the difficulties faced by ministers. He told how consolidation of congregations of different faiths is common in the North country.

He told of plans for new churches in the near future and the hindrance of staggering land prices and the Board of World Missions' financial needs. We must be a mission-minded people. Church members should be encouraged to contribute to the Budget. We must encourage Bible Study. We cannot afford to be a "Presbyterian Club", with a chaplain around when we need him, we have to be committed to the church. We should be a church militant. Unless we face our responsibilities, we will not be moving—Instead of "Onward Christian Soldiers", we will be sitting in the barracks!

When Mrs. Margaret Daniels thanked Mr. Johnston, she expressed our feelings of being challenged and overwhelmed. A duet with guitar accompaniment was presented by a young couple before Mr. Johnston's address.

An interesting visitor on Saturday morning was Mrs. Mavis Williams from Centennial Church, who was able to help by answering a few questions about Trinidad. Mrs. Marion McLean brought her report of the N.W.C.M.C. and told us of the struggle for daily food in some countries. Miss May Nutt installed the Officers for 1978.

Manitoba and Northwest Ontario Synodical

The sixty-fourth annual meeting of the Synodical Society of Manitoba and Northwest Ontario of the Women's Missionary Society (Western Division) of the Presbyterian Church in Canada met on Friday March 31 and Saturday, April 1, 1978, in First Presbyterian Church, Brandon.

Delegates and 4 visitors from Brandon, Winnipeg and Thunder Bay Presbyterials attended. Visitors were Miss M. Nutt, Council Executive, Toronto, Miss Barbara Woodruff, Education Consultant of Winnipeg, Rev. Jean and Rev. K. Stright of Rossburn. Also attending was our Hospital Visitor, Mrs. May McLaren of Winnipeg and the Synodical Board and Nominating Committee.

Mrs. J. V. S. Gordon, President, opened the meeting with the theme "Be ye steadfast, unmoveable, always abounding in the work of the Lord." Cor. 15:18.

Following luncheon provided by the Brandon members of Synodical, registration was under the direction of Mrs. Jean Campbell, Thunder Bay. Delegates to Council meeting in May include: Mrs. Kilpatrick alternate to President Mrs. Gordon; Mrs. Whyte of Carberry with Mrs. Jennie Graham as alternate; Mrs. Jean Cameron, Thunder Bay with Mrs. Sylvia Hollingsworth as alternate; and Mrs. Marnock and Mrs. Jean Campbell of Winnipeg with Mrs. B. H. Grose as alternate.

Rev. Jean and Rev. Ken Stright told of their inter-cultural relationships and experiences in their work. Rev. Jean is a United Church minister and her husband a Presbyterian minister. They serve the congregations of Birdtail, Birtle, Rossburn and Waywayseecappo. A cross country Bible School is planned for the coming summer and prayers and financial support are needed to ensure the success of this venture. At the evening dinner served by Brandon Presbyterial, greetings were brought from the Synod by Rev. Barber, Brandon, from the Presbyterial Presidents—Mrs. Jennie Graham for Brandon, Mrs. Jean Campbell, Syperior, Mrs. J. Marnoch, Winnipeg. A sing song was led by Mrs. Fran Fraser of Neepawa with Mrs. Johnston of Thunder Bay as pianist. Miss Barbara Woodruff conducted the worship service and Miss M. Nutt of Toronto introduced the study on China for 1978-79.

Saturday sessions opened with an impressive communion service conducted by Rev. Peter Ruddell of Brandon followed by a Remembrance Service presented by Superior Presbyterial for two honorary presidents of Synodical who had died recently, Mrs. Caldwell, Portage la Prairie and Mrs. Loney of Thunder Bay, as well as all other members who had passed away during the year.

The installation of officers was conducted by Miss Nutt and in the afternoon the Synodical Board met.

Saskatchewan Synodical

"INTO THE SECOND CENTURY WITH THANKSGIVING" was the theme for the 64th annual meeting of the Saskatchewan Synodical held in St. Mark's Church, Moose Jaw in March. Devotional and In Remembrance services were taken by the

Prince Albert Presbyterial and Holy Communion was served by the Rev. Lloyd Fourney of St. Mark's assisted by Miss May Nutt and Mrs. Mary Findlay.

Mrs. S. J. Henderson, President presided at all sessions and extended a welcome to all in attendance. Committees were appointed and Reports of the past year reviewed and discussed at the Monday morning session.

A Bible Study on the theme was led by Miss Barbara Woodruff, Area Resource Consultant, also assisted in a question period re officers, recommendations and resolutions. She also installed the Executive for the coming year.

Miss May Nutt, Executive Secretary of the W.M.S. (W.D.) brought greetings from Council Executive. She also introduced the new study on China.

A highlight of the meeting was the Monday evening session which was conducted by Major William Graham, Protestant chaplain at the Canadian Forces Base, Moose Jaw, who based his message on Ephesians 1:3 "Let Us Give Thanks To the God and Father of our Lord Jesus Christ! For in our union with Christ He has blessed us by giving us every spiritual blessing in the Heavenly world."

Meals and coffee breaks with lively singsongs from "Praise Ways" contributed much to the fellowship enjoyed by all who attended.

Hamilton-London Synodical

The 31st Annual Meeting of the Synodical Society of Hamilton and London Women's Missionary Society W.D. of The Presbyterian Church in Canada met at Knox Presbyterian Church in Leamington, Ontario on April the 11th and 12th as guests of the Chatham Presbyterial.

The theme was "All for Christ and Christ for All".

There were 252 delegates and visitors in attendance.

Mrs. Kathleen Hummelen, the Adult Programme Secretary and Editor of the Glad Tidings took the devotions.

Greetings from the Presbyterial were given by Mrs. Mee, for the Council by Mrs. J. A. Newstead, for the Synod and Presbytery by Rev. R. D. MacDonald, for the town of Leamington Mayor W. Welch and Rev. James Grant welcomed everyone to Knox Church.

The children of Knox Church presented a Musical Skit, Noah's Ark, narrated by Susan Bryon, and directed by Mrs. Jean Dickson, was enjoyed by everyone.

Mrs. Rivers introduced Miss Joy Randall, a missionary nurse from Taiwan. She showed pictures of her work in Taiwan, which were very informative.

Mission and Stewardship were presented in the form of a Bible-Study in groups with Mrs. Jean Cassidy as the guide.

The Stratford Presbyterial gave a Skit on Inter Church Aid.

Mrs. Richards introduced the Speaker, Mrs. J. A. Newstead, who is President of the Council and a member of World Missions. She spoke on "Women's Share in World Missions". She said, "She has observed Women's faithfulness and devotions to Christ in the world, and changes in organization were made to meet the need of a Changing Society".

Mrs. Newstead installed the new Executive with Mrs. Carl Remus of Walkerton as the President.

The 32nd Annual Synodical Society will meet in Goderich 1979.

* * *

Mrs. Nellie Hutcheon, a member of Burnbrae WMS, Stirling, Ontario, celebrated her 100th birthday on July 3, 1978.

In Remembrance

Mrs. Essie Johnson
St. Andrew's, Arthur, Ont.

Mrs. Alex McGregor
Alexandra, Brantford, Ont.

Miss J. M. Morton
Alexandra, Brantford, Ont.

Mrs. J. G. (Flossie) Gibson
Knox, Cannington, Ont.

Mrs. A. (Gladys) Charlton
St. Andrew's, Cobourg, Ont.

Mrs. Edith Idella MacKeighan
Knox, Dunnville, Ont.

Mrs. Austin (Sadie) Houghton
Presbyterian, Englehart, Ont.

Mrs. Herman Patterson
St. Andrew's, Fergus, Ont.

Miss Aileen McLean
St. Luke's, Finch, Ont.

Mrs. Fred Berdan
Presbyterian, Glencoe, Ont.

Miss Hazel M. Macdonald
Knox, Goderich, Ont.

Mrs. Samuel J. Robinson
Knox, Gorrie, Ont.

Miss Phyllis Higinbotham
St. Andrew's, Guelph, Ont.

Mrs. Etta Lenhardt
St. Andrew's, King City, Ont.

Mrs. Laura Rolling
St. Andrew's, King City, Ont.

Mrs. Kenton Bradford
Knox, Leamington, Ont.

Rev. O. G. Locke
St. Andrew's, Lindsay, Ont.

Mrs. Agnes Cooke
Knox, Milton, Ont.

Mrs. Betty Fairbairn
Tweedsmuir, Orangeville, Ont.

Mrs. James Anderson
Presbyterian, Ormstown, Que.

Mrs. Isobel Hope
Gloucester, Ottawa, Ont.

Mrs. Jean Drysdale
Knox, Ottawa, Ont.

Mrs. A. G. MacKenzie
Knox, St. Catharines, Ont.

Mrs. Anna Jensen
Knox, Sooke, B.C.

Mrs. Catherine Flick
Victoria-Royce, Toronto, Ont.

Mrs. Stella Mitchell
St. Andrew's, Welland, Ont.

Mrs. Ethel Vint
St. Andrew's, Welland, Ont.

HAZEL M. MACDONALD

Hazel Margaret Macdonald lived and served as a missionary before and after World War II. She worked for the Presbyterian Church in Western Canada and overseas, as a teacher and later as an evangelist. She was a graduate of Moody Bible College and the University of British Columbia. Miss Macdonald died April 1978 in Goderich, Ontario her home base for most of her life.

Hazel Macdonald worked first as a minister's assistant in West Virginia, U.S.A. She also served the Y.W.C.A. as tour Secretary in St. Petersburgh Florida. In the thirties she worked in Western Canada as a missionary of the W.M.S. (W.D.). She served in the Peace River in Prince Albert, Red Deer, Alberta and in Winnipeg. Her work in all these places was mainly in the organization of and giving leadership to women, girls and children's groups. In many ways her work had a proven quality. Her work helped to build and sustain congregations during a difficult time in Canada's history and the history of The Presbyterian Church in Canada.

Immediately after World War II Miss Macdonald joined Canadian teachers who volunteered under a government supported plan to help restore education disrupted by war. Her service was in Ethiopia. In 1952 she went to Taiwan, again with the W.M.S. (W.D.). She worked with the women's organization of The Presbyterian Church in Taiwan helping them to develop study programmes. She was also involved in leadership training. She returned in 1962.

There was in the ministry of Hazel Macdonald an example of the unity of the mission of the Church. She exemplified the truth of the outreach of the Gospel: it goes everywhere, and among all people. It can be carried by a lay ministry through lay organizations as well as by clergy and designated missionaries through the Church. In carrying out her ministry she always gave witness of an unswerving faith in the power of God to work in her life and in the lives of others.

—Mary Whale

OFFICERS' ODDMENTS

"June is bustin' out all over!"

Flowers; school-leaving; Summer Solstice rains;
Lit Secs *in Post Offices, behind (or below) bundles of books to be sent back to the W.M.S. Book Room;*
W.M.S. Treasurers *beaming (cheque in hand to send off all monies to Treasurers in the next echelon) because summer givings came in with members' June offerings;*
cars depositing Adult, Youth and Children's Secs from Eastern Synodicals and Presbyterials at Guelph U. for the 3-day "Design for Leadership" workshops;
Midsummer Eve—long days for haying—every group of every kind having a picnic, a pot-luck luncheon or "special eats" at meetings to herald the summer season.
Bang! July comes in—rockets streaking skyward, squibs going "Pop!" Power-boats vroo-oo-m! and lawnmowers hum loudly through the warm days;
Small people are gathered into Vacation Bible Schools. This year's Summer Sharing Project theme is "Bonnes Nouvelles Aujourd'hui".
Members—*here's an outlet for your talents, extra time (no meetings in July), knowledge of child psychology;*
grain growing yellow in the fields; summer visitors welcomed at church services;
the W.M.S. Book Room now "bustin' out all over", with Book Displays in, preparations for rejuvenating them for W.M.S. fall meetings begun, the 1978-79 study "Contemporary China" being put together and packaged (Order early); ball-points running dry as "Design for Leadership" participants pass on to Group counterparts ideas and procedures threshed out at Guelph. Could I suggest that they communicate them also to their counterparts in the Western Synodicals and Presbyterials? Do not underestimate the humanizing "power of the pen".

Staff Openings

Area Education Resource Staff are required for field work in mission and christian education. Applicants must be willing to reside in any area. Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

CONTEMPORARY CHINA

mission study 78-79

Mainland China, with its nine hundred million people, represents about one-third of the world's population. It will play an increasingly important role in world politics, economics, and value systems in the years ahead.

As the lines of communication between China and the rest of the world become reestablished, it is of utmost importance that Christians in other countries gain as clear an understanding as possible of the situation there now.

We may not always like what we discover. We may even question the facts or their interpretation. But we ought to know, and be prepared to discuss and reflect on what those facts may be saying to us as Christians.

One of the most significant things about this study is the challenge it presents to the assumptions and life-style of people in the Western world, including Christians.

If you are prepared to be challenged, to "dialogue" vigorously with issues presented, and to learn from the experience, the China study will be a most worthwhile experience.

The August/September issue of Glad Tidings will include alternate or additional programme resources.

ADULTS

Contains basic book, "China: Search for Community" and guide. "Searching for the Real China". A supplementary guide contains introductory study session, bibliography and notes on the guide. $5.00

TEENAGERS

Contains a diary of a teenager's trip to China; a Leader's guide containing session plans, resource list and worship suggestions; a picture sheet and related articles. $3.00

YOUNGER CHILDREN

Contains a storybook with photographs, "Pandas in the Park", introducing children to everyday life in the People's Republic of China. Also contains the Learning-Giving Emphasis. $2.25

OLDER CHILDREN

Contains the anthology, "Through the Moongate", which includes stories, songs, poems, sayings and imaginative line drawings. The Learning-Giving Emphasis is also included. $4.50

DUAL CHILDREN'S LEADER'S GUIDE

For use with "Pandas in the Park" and "Through the Moongate". Creative plans for activity centres and helpful background information to assist leaders in developing an exciting study. $3.50

CHINA: MAP'N'FACTS

A three-color 23×35 inch map with ink sketches and basic information on China. $1.95

FILMSTRIP

"China: Take Three" This filmstrip, cassette and guide presents several perspectives on China. $7.50

POSTERS

"China Look: Ideals of Life in Poster Art" Six full colour prints depicting ideals of Chinese Life. $6.95

Order from the WMS bookroom

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AUGUST-SEPTEMBER 1978

GLAD TIDINGS

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CONTRIBUTOR

The Rev. Malcolm Ransom worked in Yunan province in the southwest of China from 1946-1950. He has recently retired as Secretary for Mission Education, Board of World Mission.

CREDITS

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KATHLEEN HUMMELEN
EDITOR

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Thank God, we can still do more about China

by Malcolm Ransom

When I came out of communist China in late 1950 it all seemed so final. The door was slammed shut behind us,—forever, it seemed at that time. It was indeed the end of a chapter; but not the end of the book.

Now, a quarter century later, hundreds of people from the West are visiting the People's Republic of China to see for themselves what the Chinese revolution has accomplished. There is a growing interest on the part of 900,000,000 Chinese in knowing more about the rest of the human race; and Christians all across North America will have an unprecedented opportunity to study what is happening in the People's Republic of China and to examine our faith and our way of life in the light of the communist achievements, by engaging in this year's study theme: "Contemporary China".

It is my conviction that if we as a church are to be faithful to our original commitment to China which sent out such missionaries as Jonathan Goforth, Alan Reoch, Ted Johnson, Mildred Gehman and Eldon Andrews we must take this mission study theme on China seriously. It is a challenge to all congregations to go at it with enthusiasm and find out all we can about the contemporary scene in mainland China and the future possibilities under God.

Yes, thank God we can still do more about China. Not by amassing missionaries on its borders ready to rush in and evangelize the nation in a typically Western manner, nor by smuggling in copies of the Scriptures, nor by plotting the overthrow of the present regime. Rather, by trying to understand something of what that land has gone through in the last 150 years, what the people have accomplished in the past 25 years, and what they can teach us about our own way of life in the next 25 years. Above all, we can examine our faith in the light of the Chinese Communists' dedication to "serve the people" and the really moral achievements of a people who claim to be atheists. This is exactly what the study theme on "Contemporary China" helps us to do.

And we can pray. Pray that the Chinese people will find abundant life in Jesus Christ. Pray that the Christians in China will work out a viable way of life that meets the needs of communist society and faithfully expresses the gospel of Jesus Christ—not a westernized version of it, but in a form that is relevant to contemporary China. Pray that Christians in China may be able to witness effectively to the Lord Jesus Christ as Saviour of mankind and Lord of all. Pray that the nation may be blessed by God in spite of their avowed denial of Him and in accord with their actual recognition of Him in their policies of justice for the common man, eliminating the degradation of poverty, making the freedom to eat a reality for all as well as the freedom to have decent housing, free medical care, education and the right to work. Pray that they may never lose their newly-gained sense of human dignity and joie de vivre.

Pray, too, for ourselves, the Christians of North America especially, that we may realize and rejoice in the magnificant missionary effort that was made to evangelize China in the last half of the nineteenth Century and the first half of the twentieth. Pray that we may now see what terrible mistakes were made in the name of Christianity; and pray that we may never again let ourselves be forced upon people of another culture as part of the humiliation, the colonization and the exploitation of that people, defended by gun boats and unequal treaties.

Pray that we may have the Christian grace to communicate humbly with people of different faiths and ideologies, either in China or in our own community, knowing that if we wish to share any of our convictions we must show respect for theirs and empathy with their circumstances in life.

Pray that we may be mature enough in our faith to realize that one is not denying his Lord if he (a) openly criticizes the capitalist way of life, and (b) openly expresses appreciation of some aspects of communist society.

I am no Communist, nor ever have been. I believe I am more deeply Christian because I spent four years in China, three during the terrible chaos that preceded the communist take-over and one under Chairman Mao's government. For me, they were years of great sadness and deep compassion and tremendous hope. I have never been the same since. My faith was deepened to an undying trust in God and opened up to an acceptance of my fellow men such as I had never known before. My horizon was enlarged to include at least 600,000,000 more of mankind. My human compassion was seared by sharing in some of that people's agony and struggle. My understanding of the gospel was turned upside down to see clearly and unequivocally that it has a lot to do with justice and human responsibility. The salvation of Jesus Christ is for the whole person and includes his/her social and economic situation.

Twelve young men who were members of a communicants' class which I con-

ducted in 1949-50 were used of God to help change my life. It was the custom of the Church of Christ in China to require a six months "training period" studying the meaning of the Christian Faith and giving evidence of the Christian life. I was their mentor since they had all come out of a young people's group that I had organized originally. Their instructors included the Chinese Pastor and Deaconess, laymen and other missionaries. Halfway through their period of study our province of Yunnan was taken over by the communist forces and we became a part of the People's Republic of China.

I half expected that would be the end of our communicants' class. So I interviewed each one of them individually and told them I understood how awkward their position now was. If they wanted to drop out they could do so quietly, without fuss, and no questions would be asked. I hoped, however, that they would persevere to the end. The next meeting of the class had perfect attendance. This kept up for the remaining three months.

On the eve of their reception into the Church they were duly examined by a Chinese Pastor who didn't know them and who passed on their fitness to be baptized and to receive Holy Communion. On Easter morning I held my breath to see how many would "go through with it". Ten of the twelve turned up and were baptized in the Name of the Father and of the Son and of the Holy Spirit. One fell by the wayside and backed out at the last minute. The other, the one I felt displayed the finest spirit of them all and showed the greatest evidence of a committed Christian life, turned out to be a Communist from the very beginning who had joined the class because he liked the other fellows and because he wanted to find out what Christians were taught. He was most apologetic about his deceitfulness and I was very sad that we had not converted him. He seemed to me to be like the young man in the Scriptures who was "not far from the Kingdom".

As he left us he thanked us for the experience and we wished him well, expressing the hope that what he had learned in the class and in our fellowship would make him a better Communist.

It was my conviction after living through three years of sheer hell that any red-blooded Chinese who loved his country would join the revolution and throw his lot in with Mao. It was the only way up from chaos. The more one knew about the demands of the gospel the more he was dedicated to work for change. In fact, the Christian gospel led logically in China to the revolution. What does a Christian do in such a situation—deny the gospel and oppose the revolution? It was an extremely difficult time for young Christians. All they had learned to hope for through their Christian teaching was being accomplished by the new regime with inconceivable efficiency and thoroughness. Human values seemed to be supreme and human dignity was recognized not so much in words as in actions. They could now stand up before the world.

The Communists accomplished many good things which no government or church in China has ever done before. I cannot help being deeply impressed by the achievements of the Chinese people under the new regime especially when set against the harsh inequities and abysmal sufferings of the old regime. Inflation was stopped immediately, corruption ended abruptly, injustices righted swiftly (though sometimes with Old Testament ruthlessness), people were fed and clothed and housed and a new hope set in their hearts that I could see shining in their eyes.

I was also impressed by the fact that the Communists judged the church not by their standards but by the claims of the church's own gospel—and found it sadly wanting. A revolution, no matter who was behind it, that was in the process of producing a self-reliant society for one quarter of the earth's people, without beggars, illiterates or starvation, was in my way of thinking a revolution that deserves our attention and respect rather than distrust, fear and opposition as so often expressed by the uninformed on this continent where our very way of life is a denial of God's goodness. Surely the gospel gives us some common ground with such people, even though they do go under the heading of "atheists". Often their rejection of Christianity was a rejection of a false gospel and really constituted an affirmation of some of the most fully Christian aspects of the gospel. It is our task to sort this out and to try to understand how God is working out his purposes among the Chinese people and using the Communists to do it. Judgment must start at the house of God. To deny this it can only result in working against God Himself. We can learn a lot from the Chinese experience, particularly about the church's concern for social issues and the victims of oppression.

Perhaps a new expression of Christian Faith may be developing in China, true to the essential gospel of salvation through Jesus Christ yet free from the Western cultural forms in which we have imprisoned it and which we have come to take for granted.

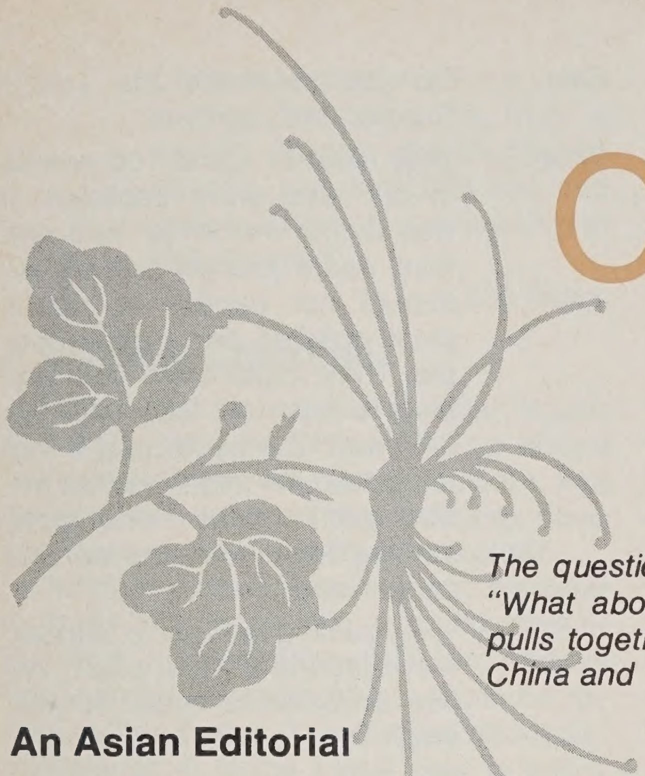
Finally, it is my conviction that citizens of Canada and China have too much to contribute to each other to let the curtain of ignorance or wilful misunderstanding separate them any longer. Surely the church, of all places, ought to have an open mind not clogged by prejudice or dulled by insensitivity or blinded by the world's labels. There is no place in the Presbyterian Church for the narrow arrogance expressed by one of our own leading elders when I was urging a greater understanding of the Chinese people. "What do I need to understand about them?" he exclaimed, "They're Communists aren't they?" That seemed to close the book for him, forever.

That is why I consider the "Contemporary China" theme so important; why I think it is urgently worth promoting among all our congregations; why it may be the most exciting and most productive study of the real meaning of the gospel to reach our church in years.

Perhaps my feelings can best be summed up in an encounter I had with a Chinese Communist officer just before I left the country. We were discussing the program of the communist regime and he was outlining their plans for education, health, agriculture, and the like. I broke in and said "That sounds exactly like what the Christian church is trying to do, plus the offer of eternal life through Jesus Christ our Lord." The officer stopped for a moment and then exploded in violent terms, "yes, but how long has it taken you? We can't wait!"

The Communists in China didn't wait. Maybe the Holy Spirit will not wait for the church as it dallies around with "business as usual". Perhaps he will raise up someone else to be the instrument of His will among men.

At any rate, I think He is telling us something through Chairman Mao and his revolution. Thank God we can still do more about China. ●



China Collage

The question most frequently asked about China is, "What about the Church in China?" This "collage" pulls together several comments on the Church and China and Christians in China.

An Asian Editorial

Within Asia itself, and within the Asian Church, the Chinese experiment is viewed with great enthusiasm in many quarters and deep distrust in many other quarters. Caught between the expressions of radicalist enthusiasm and conservative antipathy, editors of Christian journals in Asia tend to leave China alone. They play safe. Having done their bit on barefoot doctors and innovations in educational techniques, and having made passing references to the 'gang of four', avoiding in the process any mention of human rights issues in connection with China, they find themselves completely at a loss.

Is there religious freedom in China? Did the revolution destroy the Christian Church? Or did it transform it? In answer to such questions it is not sufficient to be told that Communism is a religion, that Communists are "behaving in a more Christian way than Christians", and that Christ is at work in China. Which is what most of the Christian literature on China does.

All this is not intended to suggest that we can do without news of China. We cannot. The Church in Asia, even more than churches elsewhere, cannot afford to keep the fact of Jesus Christ and the fact of China in separate, isolated compartments.

But what is the Church's task in relation to China?

In some ways, it is easier to say what the Church's task is not. It is not to be judgemental. It is not to romanticise the Chinese experiment and to hold up the Chinese achievement as a kind of shadowing forth of the Kingdom. It is not to force a relation between the Christ of faith and the achievement of Mao.

The Church in Asia must discern its task in relation to the reality of China and what it implies.

T. K. Thomas, Editor, CCA News

An Indigenous Church

China Talk is the name of a publication brought out by the China Liaison Office of the United Methodist Church's Board of Global Ministries. The December 1977 issue of *China Talk* carries excerpts from an interview the editor had with a young Chinese Christian, Ms Wong. She lives in Hong Kong now but goes home occasionally to visit friends and relations. Hers is a peasant family, and all the members are Christian.

Ed.: *Most people will be surprised to learn that you are a Christian. Most post-Cultural Revolution accounts of life in China suggest Christians in China have been effectively suppressed.*

WONG: I can't speak about other areas, but in my own village this is not true. I was only a small girl during the Cultural Revolution but then, as now, my family regularly joins in house worship and Bible study.

Ed.: During this time did your family or village suffer any difficulties from Government authorities?

WONG: As far as I know, no one in our village suffered. We're only simple peasant farmers. Why should we have been harmed? In fact, some of the local cadres are also Christian. Occasionally, they would ask us not to sing too loudly during house worship, but other than that, they did their work and we did ours.

Ed.: Can you say something about your worship services?

WONG: We meet regularly in people's homes. We observe Saturday as the Sabbath and normally do not work that day. People attend various house meetings whenever they are free and interested. Usually there is a meeting in someone's home every night.

Our services include singing, praying, reading portions of scripture and preaching. Everyone is expected to share in these activities. We don't have persons designated for one particular job.

Ed.: Do you celebrate the Lord's Supper and baptism?

WONG: Only recently about 100 people in our area were baptized. It was during the winter and one local cadre jokingly told us we should not baptize so many small children and elderly people. They might catch cold and have to report to "sick bay" the next day. The cadre said if that happened, he might get into trouble with his boss. Fortunately, nothing happened and no one caught cold.

Regarding the Lord's Supper, we celebrate it quite often. We use a traditional order of worship. This is very important to us.

Ed.: Is your church related to others in your area?

WONG: No. I've heard of other groups in our county—Catholic, Seventh Day Adventist, etc., but we have no contact with them. Our beliefs and practices are quite different. We have no connections with outsiders. Our church is indigenous and was never related to any foreigners. We do have some members whose job is to travel around our county visiting other house churches and shepherding members and recent converts. As far as I know, they have no difficulty in doing that. They receive a monthly stipend from us. This money comes from our regular offerings.

Ed.: As a Christian living in a socialist land, how do you relate your faith to love for your country?

WONG: Well, I'm a Chinese and of course I love my country. I am not a member of the Party (the

Chinese Communist Party) but I support my nation. We have a saying in our church, "Love country, love the Lord and love peace." I see no contradiction in this, do you?

CCA News

A Chinese Christian

Ting Kuang-hsun is the Christian leader in the People's Republic of China whose name is probably best known outside, and the one with whom foreign visitors have had more conversation than any other.

During my most recent visit to Nanking in April 1975, I was able to spend most of 2½ days in conversation with him and his family and a Christian friend whom he invited to their home. As we talked about developments in China I was able to get a deeper understanding of the new society.

Both sons said they had been known as Christians in both school and factory and had not suffered discrimination because of it. On the contrary, they had received a number of awards for outstanding work both in the academic field and in community service.

K. H. Ting himself is deeply involved with developments in China and his contribution as a citizen was recognized when he was elected as a Deputy for Kiangsu province to the National People's Congress, which last met in Peking in January 1975. Accompanying him on public visits, I could see that he was held in high esteem by people in the university, in government and in the community generally.

When I visited him in Nanking in 1973 and again in 1975 I was particularly interested in how he and his family had survived the cultural revolution of 1966-1968. The Red Guards had come, he said, and removed from the church the cross, the communion plate and some books, but after a couple of months these were returned with apologies.

K. H. is working to make the Christian Church something rooted in China so that it will no longer be accused and dismissed as simply a hangover of Western cultural imperialism. He believes that the Christian community must be liberated from many structures, forms and expressions which came from the West so that the Chinese people may worship and serve Christ within the context of the new society of China. They expect that worship and fellowship may become simpler than it has been in the past and not focused on the upkeep of large and expensive buildings. The Church is already de-ritualized and de-institutionalized and the ministry de-clericalized. Christians meet informally in homes and other places to study the Bible, share insights, pray together and enjoy Christian fellowship.

The theological college is experimenting in ways of training Christians which will be in the context of Chinese forms of life and structures of society and will focus more on the development of individuals who have emerged with special gifts within the context of the local congregation.

It is from Christians like Ting Kuang-hsun that we may expect a new word of Christian discipleship from which we can all learn.

E. H. Johnson, One World

Chinese Church Leaders emerge from Obscurity

HONG KONG (CCAN)—The Fifth National People's Congress was held this year in Peking. Christians around the world welcomed the news that after 14 years in the wilderness, the Church leadership once again appeared in public and took a leading part in the Congress preceedings. The number of Roman Catholics is not known but included Msgr Ignatius Pi Shu-Shih the Roman Catholic Archbishop of Shenyang and Chairman of the Chinese Catholic Patriotic Association who disappeared from public view 16 years ago. Also present was Chang Chia-shu, the vice-chairman of the Catholic Patriotic Association.

The best-known Protestant leader was Y. T. Wu, the founder of the three-self movement of China, and he was elected one of the Deputy-Chairmen of the People's Congress. Y. T. Wu by this time must be about eighty years of age and he was the person who, during the revolution, worked with Chou-en Lai to work out the principles of church activity in a Communist state.

The other four church leaders were equally venerable names, and all are persons who played a leading role in the revolution. K. H. Ting, formerly Bishop of the Anglican church and currently President of Nanking United Theological Seminary, is one of the best-known Chinese Christians. Ting still receives groups of visitors travelling in China. The Secretary and Associate Secretary of the YMCA in Shanghai were present (Liu Liang-mo and Lo Kuan-Isung), and the fifth person, Yen Chia-le, is an elder of the Little Flock of Jesus in Peking, the indigenous Chinese church founded by Watchman Nee.

The presence of these five symbolic leaders is of considerable importance to the Christian world, because it seems to point to a new acceptance of the church by the political leadership of China. In addition, it confirms the understanding that church activity is still a significant force in many parts of the People's Republic and accepted in part by the new leadership. Since travel in China is still restricted, and since the church is not organised in the western sense, it is difficult to know just how strong the church actually is. There are, however, occasional glimpses which give us some clues and encourage us to hope that the Church is not entirely absent on the Chinese scene.

A New Relationship

How then should the institutional churches in the West relate themselves to institutionless, non-organized Christian communities that are scattered in the local social institutions of a Communist state? At this point there is no evidence that either the government or Christians in China are interested in reviving any structural relations.

A new style of relationship must be adopted. That new relationship must be based on the biblical doctrine of the Church as the community of God's people gathered in different localities. Each local community is the body of Christ, and together they constitute the universal body of Christ. Members minister to each other through the gifts of the Holy Spirit in the context of love and under the lordship of Jesus Christ. All are related to each other by virtue of their union with Christ.

Believers in the West and the Christians in China sustain a spiritual solidarity one with another. As Ted Johnson suggests, the basic concern in our contact with China must be to strengthen Chinese Christians for their task of witnessing.

For the present, we must learn to have communion with our brothers and sisters in China on a spiritual level, which is the communion of the Holy Spirit. God will minister to the needs of Christians in China in response to our prayers. Through suffering they have been liberated from the traditions of man. Purified they have become a more spiritual church and are now being used by God as a choice vessel for his own glory.

J. Chao and C. Morris, One World

I went to visit an elderly Christian friend, now retired. When I said goodbye to her, she wished me luck. I held her hand and said, "May God bless you." I could sense a change in her. She looked at me intensely and she was obviously deeply moved. She clasped my hand tightly and said, "That is what I need. Please pray for us."

David Wong, One World

CONTEMPORARY CHINA

mission study 78-79

Mainland China, with its nine hundred million people, represents about one-third of the world's population. It will play an increasingly important role in world politics, economics, and value systems in the years ahead.

As the lines of communication between China and the rest of the world become reestablished, it is of utmost importance that Christians in other countries gain as clear an understanding as possible of the situation there now.

We may not always like what we discover. We may even question the facts or their interpretation. But we ought to know, and be prepared to discuss and reflect on what those facts may be saying to us as Christians.

One of the most significant things about this study is the challenge it presents to the assumptions and life-style of people in the Western world, including Christians.

If you are prepared to be challenged, to "dialogue" vigorously with issues presented, and to learn from the experience, the China study will be a most worthwhile experience.

Resources are listed on following page.

ADULTS

Contains basic book, "China: Search for Community" and guide. "Searching for the Real China". A supplementary guide contains introductory study session, bibliography and notes on the guide. $5.00

TEENAGERS

Contains a diary of a teenager's trip to China; a Leader's guide containing session plans, resource list and worship suggestions; a picture sheet and related articles. $3.00

YOUNGER CHILDREN

Contains a storybook with photographs, "Pandas in the Park", introducing children to everyday life in the People's Republic of China. Also contains the Learning-Giving Emphasis. $2.25

OLDER CHILDREN

Contains the anthology, "Through the Moongate", which includes stories, songs, poems, sayings and imaginative line drawings. The Learning-Giving Emphasis is also included. $4.50

DUAL CHILDREN'S LEADER'S GUIDE

For use with "Pandas in the Park" and "Through the Moongate". Creative plans for activity centres and helpful background information to assist leaders in developing an exciting study. $3.50

CHINA: MAP'N'FACTS

A three-color 23×35 inch map with ink sketches and basic information on China. $1.95

FILMSTRIP

"China: Take Three" This filmstrip, cassette and guide presents several perspectives on China. $7.50

POSTERS

"China Look: Ideals of Life in Poster Art" Six full colour prints depicting ideals of Chinese Life. $6.95

Order from the WMS bookroom

more study ideas

This is only a partial listing of materials, if you wish further information contact your Presbyterial Literature Secretary.
These resources are all available from the WMS Bookroom.

COVENANT LIVING IN TIMES OF CHANGE

This is the alternate mission study theme for 78-79.

The Liberating Bond
by W. ROTH & R. RUETHER
(Friendship Press) *$2.95*

What does it mean to be the people of God—a covenant people—in times of rapid social change? This book shows the development of the covenant idea throughout scripture and examines covenants in contemporary life, both personal and social. The "Use Guide" has outlines for seven study sessions (read the introduction to the guide carefully).

Promises to Keep
by D. & M. BENSON
(Friendship Press) *$3.95*

A workbook which involves participants in role-plays, simulation games and other activities which make "the idea of covenant come alive". Contains recording of "Sound Portraits".

MISSION EDUCATION

What Next In Mission?
by PAUL A. HOPKINS
(Westminster Press) *$5.25*

An easy-to-read book which discusses some of the questions challenging our traditional understanding of mission. For example, "Do overseas churches really want a moratorium of missionaries?" Questions at the end of each chapter will assist group discussion.

Christian Mission in the Modern World
by JOHN R. W. SCOTT
(InterVarsity Press) *$3.45*

Stott examines the bibilical meaning of five key words "which are at the centre of the contemporary debate about Christian Mission"—mission, evangelism, dialogue, salvation and conversion.

Making Mission Happen
by ARTHUR BAUER
(Friendship Press) *$3.50*

The first section contains stimulating ideas about the mission of the church, the second section examines the local church and the role of mission education in its life, and the third discusses organization and activities for mission education in the local church and community. Includes study questions for each chapter.

Into All The World
by MARIANO DiGANGI .... *.55*

This 16 page booklet discusses "The Mission of Jesus Christ", "The Mission of the Holy Spirit" and "The Mission of the Christian Church".

PLANNING AND LEADING BIBLE STUDY

Bible Study Can Be Exciting
by MARY GARVIN
(Zondervan) *$3.50*

A practical handbook containing six methods of Bible Study, 46 studies to get you started, the role of prayer, how to begin, how to train leaders and how to evaluate.

Planning and Leading Bible Study
by ROY H. RYAN
(United Methodist Church) *$1.50*

Contains chapters on, "why study the Bible", organizing, preparation, resources, methods, planning a Bible Conference and organizing the local congregation for Bible Study. One chapter deals with the Methodist curriculum, but can easily be dropped without affecting other sections.

The purpose of study is to enable one to explore a topic in depth and grow in understanding. Hopefully, after further thought, one feels the need to respond to some of the issues raised in the study. If we are honest in undertaking a study programme, we must be open to all aspects of the subject under study and therefore cannot presuppose how we will feel, think or respond after the study experience.

GENERAL STUDIES

God in Our Lives Together
by E. JONES & M. MAUENY
(Lutheran Church Women) *$1.25*

This study has two sections: the first 4 studies are based on Ruth and the second five studies on the New Testament, "Christians in Relationships". Either section could be used separately. Each session is well set up for easy use.

Two or More
by E. HUENEMANN & C. JARVIS
(UPUSA) *$1.00*

This study is contained in a special issue of the magazine of the United Presbyterian Women (USA), CONCERN. The study is on the Gospel of John and uses a series of letters between the authors as a basis. Helpful and practical Study session outlines are included.

What Happens When Women Pray
by E. CHRISTENSON
(Victor) *$2.15*
guide $2.50

A study on prayer which includes many ways of including prayer in personal and group situations. Study guide contains helpful background material and visual aids as well as 13 very structured session outlines.

MEDITATIONS AND PRAYERS

I've Met Jesus Christ
by MICHEL QUOIST
(Doubleday) *$2.15*

24 Meditations on life experiences each closing with a prayer. These sensitive, typically Quoist prayers could be used on their own equally well.

I'll Be Glad to Give A Devotion
by AMY BOLDING
(G.R. Welch) *$3.40*

22 Meditations, each beginning with Biblical verse and closing with a poem. Includes those for use at Christmas, Easter and the New Year.

Pilgrim or Tourist
by KOSUKE KOYAMA
(Christian Conference of Asia) *$1.50*

These 50 meditations come out of Koyama's experience as a theological educator in South East Asia. Some of these short selections can be used simply as meditations while others should be followed by discussion.

Book of Christian Prayer
by LESLIE F. BRANDT
(Augsburg) *$2.50*

Prayers suitable for personal or group use. Table of contents has helpful headings for categories such as, "For Special People", "Nation and World", "In the Morning".

Heads Bowed Together
Compiled by ANN SIMON
(Friendhsip Press) *$1.95*

An old stand by for many, but still so relevent. Worship resources (poems, prayers, short readings) on reconciliation from around the world.

NO STUDY GUIDE!

If you want to use a book/article/film as a study but don't know where to start, here is one simple, but general, method.

1. People get more out of a study if each has had an opportunity to read or see the material before the meeting. Since this is not always possible you will need to present the main ideas to the groups so that all can participate in the following discussion.

2. Some of the ways you can present these ideas are:
   —posters around the room with quotes from study
   —two or more people (who have read the study) on a panel to discuss the ideas
   —dramatize or role play one or two central ideas
   —have an interview with the person(s) who have read study

3. Questions for discussion:

   Objective
   What issues/points are raised in the article?

   Reflective
   What points were not made that relate to the topic?
   How do you feel about this topic?

   Interpretive
   What would you tell others about the situation?

   Decisional
   What are you going to do about it?

. . . and last year?

Congregational Mission Study

by Tom Gemmell

Mission Study has always been a hit and miss program in our congregation. Some years we have been able to use a part of the material in an adult study group, but since the demise of The Children of the Church and Explorers groups, there has been no consistent grappling with the material and the issues they raised. This past year we decided to try to involve a large number of the congregation in the mission study for a five week program.

The setting for the study was an after-worship program of five weeks' duration, with one hour a week available for teaching/learning. We offered the following groups on an intergenerational basis: A Bible Study/Discussion group based on "The Nazareth Manifesto"; a Study/Discussion group using the material "The Local Church In God's Mission"; an Activity group based on the projects in the Montreal area and created a series of posters based on their experience. The final Sunday was planned as a celebration service with the Rev. David Mphande from Malawi, as our guest.

The Intergenerational aspect was most successful in the Caribbean study and in the poster group. Student ministers led the study/discussion groups, and the measure of their success was that they continued for several weeks beyond the end of the program in order to complete the studies. These groups appealed only to adults.

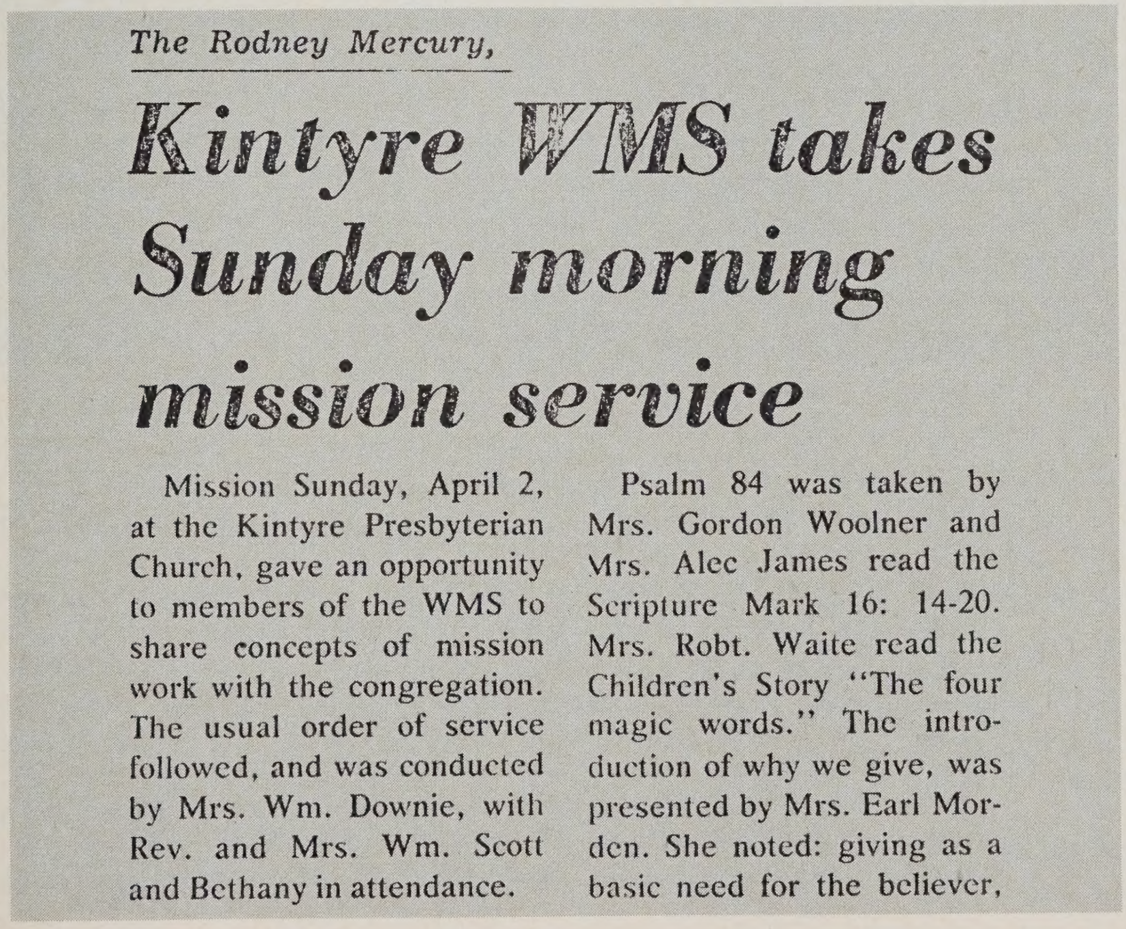
The Caribbean group was truly intergenerational. We began by bringing in travel bureau material which helped illustrate our operative conceptions of the Caribbean—mainly a place to visit for relaxation and fun, in an environment of luxury hotels, night life, and other self-centered delights. We became aware that people who had visited many of the Caribbean islands knew little about the people or the issues important in their lives. Members who had visited the area brought in "souvenirs" of their visits, and some of the musical instruments (steel drums, bongo drums) were used by the group as we learned the songs "The Right Hand of God" and "Enter into Jerusalem". One family also taped these songs, and we used the tape to lead the congregation in singing the songs on Mission Sunday. We also used the filmstrip "Caribbean Crosscurrents" and the film "Caribbean Ferment" as a basis for discussion. In such a short time we were not able to cover nearly all the material available, but we were able to look at the Caribbean from a different perspective and appreciate some of the issues with which Christian people are struggling there.

The poster group was also intergenerational in character. They were able to assign different mission projects to members of the group to visit during the week. These persons brought back photographs, brochures and other materials which aided in the poster-making. One week the group invited staff members from Tyndale House to come. They brought multimedia presentation with them, and then engaged in discussion on the work of Tyndale House. The whole congregation participated in this event.

Mission Sunday was a celebration event. David Mphande helped us to focus our concerns on Africa and especially the exciting things that are happening in Malawi. The service included songs from the Caribbean study; posters of local mission projects were placed in the sanctuary; the children's story was from "Strand of Pearls". After service we had a celebration lunch for the whole congregation and David Mphande sang us Christian songs from his homeland.

In retrospect we realize that we made mistakes. The program might better have been focused on one aspect of the materials available, rather than attempting to touch many aspects in a short period. More thought could have been given to how to make the total program intergenerational. There was insufficient time to do justice to any of the different topics. The closing celebration pulled together only parts of the total program. On the positive side, the whole congregation was involved in a confrontation with some aspect of the Church's mission. Mission came alive in terms of real people, songs and experience. Leadership was given by many people at different levels, and we now know that "mission" is no longer strange or far-off, and "mission education" is no longer frightening.

Hopefully, this experience will suggest to others a way of using the mission education materials—a suggestion that can be improved upon by the creativity and faith of other congregations. ●



The Rodney Mercury,

Kintyre WMS takes Sunday morning mission service

Mission Sunday, April 2, at the Kintyre Presbyterian Church, gave an opportunity to members of the WMS to share concepts of mission work with the congregation. The usual order of service followed, and was conducted by Mrs. Wm. Downie, with Rev. and Mrs. Wm. Scott and Bethany in attendance.

Psalm 84 was taken by Mrs. Gordon Woolner and Mrs. Alec James read the Scripture Mark 16: 14-20. Mrs. Robt. Waite read the Children's Story "The four magic words." The introduction of why we give, was presented by Mrs. Earl Morden. She noted: giving as a basic need for the believer, because in giving we learn a little of what it is to be like Christ. Giving provides an opening through which we can receive God's provision for us. Giving is really an exercise of Faith. Some of us have much to give; some of us little; but all of us can give, remembering that God measures our giving not on how much we give, but rather in how much we keep for ourselves.

We will, as a nation, be judged for our generosity, or lack of it, to those in need.

How and where we give started at the local level with a report prepared by Mrs. Edwin MacMillan and in her absence, read by Mrs Roy Alderton. "Friendship and Service" missions in our community and local area benefit the sick and shut-in, Beattie Haven Tuck Shop and Babcock Nursing Home. Mrs. Walter Gillies told of responsible action taken by the WMS throughout the years to support the Daffodil Cupboard; campers' needs at Pearce-Williams Camp; building fund at Camp Kintail; monetary assistance to Quad County Workshop and volunteer helpers at Cloverleaf Nursery.

"The key to living is giving". The WMS study "The Local Church in God's Mission", was prepared by Mrs. John Fleming. The object of the WMS mission study was outlined, showing different aspects of Missions as related to the global and local mission.

Mary Slessor, 1867, missionary from Scotland to Africa, gave the Study Group an insight on how we can support modern missionaries with prayer, financial assistance, clothing and letters of encouragement. Evaluation of the study shows where we can improve; what was good and the most significant thing we learned.

Mrs. George Quinton summarized mission work done on the national level in Canada. Financial support was given to Ewart College for training deaconesses; the Allan Farris Bursary to assist student ministers studying at Knox College. Homestake House, Kenora, has received monetary help to provide a loving, caring family environment for children separated from their natural homes and parents.

The closing acknowledgement to missions was presented by Mrs. Clarence McWilliam, noting the budget side of the duplex envelope and the WMS's allocation and where the money is used at home and abroad.

Children Share Study

Several members of the Explorer Group from St. Andrew's, Spencerville and Knox, Ventnor pose with their model of a Guyanese village which they made following their study of Guyana. The village was on display in the Sanctuary of each church for two Sundays when the Explorers asked members of the congregations to help them attain their goal of $25.00 to help Guyanese children. They were able to send $37.00. The Explorer Group also presented a Puppet Play on Guyana at St. Andrew's Thankoffering and also at Brockville Presbyterial May Rally.

L. to R. Lori Dobbie, Eveline Donkersteeg, Joanne Donkersteeg, Glenn Shannon, Heather Purcell, Mrs. Carol Darling (Leader), Sherry Darling, Steven Darling.

COC's and Explorer's of Knox Church, Manotick, culminated their mission study by sharing with the congregation in the morning worship service on May 28th.

The children took part by leading the responsive reading; reading the scripture lesson and singing two hymns. Then, holding up faces of the people of Guyana, they told the mission story.

Of particular interest was a pebble prayer involving all the children. Each child said a sentence prayer and picked a pebble from a basket and dropped it into a bowl of water. The pebbles represented the islands and people of the Caribbean Crescent and the water represented the sea and the ocean. The children learned to be specific in prayer and also to involve everyone.

They concluded their presentation by singing the mission hymn, "The Right Hand of God".

Congratulations

Two women, well known throughout The Presbyterian Church, were awarded Doctor of Divinity degrees at convocations in May of this year. Miss Margaret Kennedy received hers from Presbyterian College, Montreal. The citation, which follows, was presented by Professor Joseph McLelland. Miss Ruby Walker was honoured by St. Stephens College (United Church), Edmonton, where The Rev. Ian MacSween presented the citation.

Margaret

Mr. Chairman, Members of Convocation—

Let me begin with a text from that book which has been Margaret Kennedy's inspiration and guide: "Well done, thou good and faithful servant". Margaret Kennedy is probably the most familiar and beloved Presbyterian missionary at large in our Church these days. She represents tonight that special ministry of dedication and vision, the missionary enterprise.

The mere statistics of her life indicate the scope of her activities. Born in County Durham, England she came to Montreal with her family when aged 17, and to Kensington Church. After a commerce course at SGWU and work as a secretary, she went to the Missionary and Deaconess School, now Ewart College, Toronto, graduating Deaconess in 1938. She spent the next year at the Kennedy School of Missions in Hartfod Seminary, an institution now in cooperative work with our McGill Faculty's Institute of Islamic Studies.

In June 1939 she was designated by The Presbytery of Montreal as evangelist to the Bhil Field in India. She has been associated with that land ever since—in village work, later as secretary of the United

Kennedy

Church Women's Fellowship of North India when the six denominations converged, and since 1973 as Stewardship Director of Bhopal Diocese. She has also served as Attorney for the Presbyterian Church Trust.

Along the way she continued her theological education at Bossey, Selly Oak, Nashville and Hartford.

Within our Church she is best known as a fluent and stimulating speaker on Christian Mission, notably at the Women's Missionary Society centenary celebrations in 1964, and at our Church Centennial of 1975. Since our Calvinist heritage is set within the rhetorical tradition of Western thought, she is a worthy follower of him who taught that Truth has its own majesty, its own persuasive power, if we serve with an appropriate humility.

Mission was defined by the late D. T. Niles, himself a native of the Indian subcontinent, as "One beggar telling another beggar where there is food". Miss Kennedy knows about the Banquet, and is eager to hand out invitations. More recently, mission is defined as "Christian presence"—a cooler style, an identification with the community one serves, a patient listening before acting. In these aspects too she is a worthy witness of her Lord, whose presence finds entry through her own gracious presence. And if religion is to be *indigenous,* springing from the local soil and wearing a local habit, how fitting that our own Margaret Kennedy should show a Christian face in Indian dress.

Therefore, Mr. Chairman, on behalf of the Senate of The Presbyterian College, Montreal, I present to you Margaret Kennedy, that you may confer on her a degree both honorary and deserved.

Because she has taught us all how to care for people, she deserves the title *Doctor Divinitatis,* teacher of Divinity.

Because she is a distinguished daughter of the Church, returned to her home Presbytery which designated her missionary, she deserves that title by which we recognize the validity of that designation and the honour which she herself has brought with remarkable consistency to that office.

Because she is herself, her nature crowned by grace, she honours our College and our Church as we honour her and her vocation—

Ruby Walker

Mr. Chairman, members of Convocation and friends, I have the honor to present Miss Ruby Walker; born in Belfast (Ireland), transported to Canada as a child, schooled in Saskatchewan and trained in Toronto as a Deaconness of The Presbyterian Church in Canada.

Again and again in her ministry, Ruby Walker has been called to serve in the most difficult of places:—in isolated rural communities, in the hurting centres of the inner city and on the growing edges of suburbia, in the comparatively large and infinitely small congregations. The trail moved through southern Saskatchewan where she was "missionary at large"; then into Alberta, covering ten school districts in the Rocky Mountain House area where she held services in homes, halls, and schools, taught children and youth, established groups of believing people. Those who know the community of Rocky Mountain House will recall that the town is bounded on the west by the mighty Saskatchewan River, which as most rivers do has its season of breakup in the spring of the year, rendering it impossible for a ferry to operate in the normal way. When Ruby was working in Rocky Mountain House crossing the river by wheeled vehicles was by ferry. There was, however, also the railway bridge which from the ground level appeared to be of considerable height, and from the top was even more impressive. During the times the river was in breakup Ruby drove her 1937 Plymouth Victoria coupe across the top of the bridge to continue her service to the people on the west side of the river. She didn't as far as I know ever meet a train going the other way.

The record tells of her work in an industrial new housing area at Sarnia, gathering people in a cottage and in a tent until St. Luke's Church finally came into being. Then back to Eastview Mission in Regina for awhile, until named Regional Secretary in the more heavily populated areas of Ontario and Quebec.

For a brief time Miss Walker was asked to concentrate in the Toronto's East End low rental districts to counsel with families, serve senior citizens, and visit jails and hospitals, where she was at least as familiar as and far more recognizable than the designated customers of the services of these institutions, until in 1966 she returned to an area of responsibility in Alberta, this time centering in Calgary and ranging from Bassano to Banff.

It has been characteristic of her ministry that wherever she has gone she has recruited, trained and found tasks for volunteers, so as to multiply the ministry on every side, and urged, prodded and cajoled those whom she recruited and trained to do what they ought to do.

It seems that no job has been too humble and no task too great for this woman. It boggles the mind to contemplate the extent of her travels, her innumerable committee memberships and the list of lives touched; but some new testament phrases may help us appreciate the "labors abundant" of this devoted person who has had "the care of all the churches".

Ruby Walker has lately been serving on the staff team of Grace Presbyterian Church in Calgary. It is significant that a Calgary service club recently singled her out (with two others) for special recognition as Citizen. The Senate of St. Stephen's College now acts similarly in presenting her to you, Mr. Chairman, for the Doctor of Divinity Degree (Honoris Causa) as Frontier Christian: Rural, Inner City, Suburban, and demonstrably the foremost female Home Missionary indigenous to Western Canada, to have served her denomination through the middle half of the 20th Century.

Thanksgiving Worship

LEADER: Come, ring out our joy to the Lord; hail the rock who saved us.
Let us come before him, giving thanks with songs,
Let us hail the Lord.

ALL: LET US PRAISE THE LORD, OUR GOD.

LEADER: Almighty God is the Lord, a great king above all gods.
In his hands are the depths of the earth; the heights of the mountains are his.
To him belongs the sea, for he made it, and the dry land shaped by his hands.

ALL: LET US PRAISE THE LORD, OUR GOD.

LEADER: Come; let us bow and bend low; let us kneel before the Lord who made us.
For he is our God and we are the people who belong to his pasture.
The flock that is led by his hand.

ALL: LET US PRAISE THE LORD, OUR GOD. *(Psalm 95:1-7)*

HYMN: Praise My Soul the King of Heaven (verses 1, 2, 3)

LEADER: Thanksgiving—a time when thoughts turn to gifts—gifts of the harvest, of family and friends, of talents and abilities, of those "things" which make our lives more comfortable. Paul Tournier, in "The Meaning of Gifts", talks of the "great gift".

READER 1: "The great gift, the unique and living one, is not a thing but a person. It is Jesus Christ himself. In him God has given himself, no longer just things which he creates or has created, but his own person, his own suffering, and his own solitude, given unto death itself. He declared it himself, just before turning to face his cross, "Greater love has no man than this, that a man lay down his life for his friend." This gift of all gifts is the self-commitment of God himself, who carried it through to the bitter end so that we may entrust ourselves to it."

READER 2: "Should then the little gifts of our daily existence lose their importance in the face of such a great and unique gift? Many have thought so. Once they discovered the riches of divine love and forgiveness, they turned their eyes away from this world in order to contemplate nothing but heaven. But this shows that they had not yet grasped the meaning of the gospel, for the gospel is never a flight from reality. It is, rather, an act of incarnation in this real world. The same divine love created this world that now saves it from disintegration—the love of Jesus Christ."

READER 1: "Such is the biblical point of view, revealing a God of action, One who enters into human history, who is ceaselessly concerned about our world even in its smallest details, and in every man at every moment of his life. He does not hold anything here below in contempt, for all these are symbolic of the reality above. Before calling the disciples away from their fishing nets, Jesus gave them the finest gift they could have desired, a miraculous catch. Often he brought them back to those shores and spoke with them of the trades of men and of the beauty of nature in order to help them grasp the meaning of life and of the plan of God."

READER 2: "Far from turning us away from the world, Christ directs us to it. He awakens within us an altogether new concern for it. Then, just as little children, we can enjoy all the little gifts of this earthly life, seeing in them so many signs of that great and final gift which awaits us."

PRAYER:

O God of all our lives,
your hand has rested upon us in blessing,
and our hearts are thankful and glad
as we pause to consider your goodness.

Our efforts have been rewarded,
our hopes have borne fruit,
and many of the good things of life are ours.

Too often we focus on what we have not,
so that we lose sight of the riches we have,
and become like one
whose glass is never half full
but always half empty.

But this day we would know
the full meaning of thanksgiving,
the recognition of gifts received,
so numerous and freely given
that we often overlook them completely.

So as we celebrate the work of our hands,
help us to remember also the gifts
of health and strength to work with those hands,
of intelligence and understanding
to know what to do with them,
of sensitivity and appreciation
to value beauty, goodness and integrity.

And having recognized the hidden gifts
that underly our good lives,
may our thanksgiving overflow
into awareness of those around us
who are without many of life's good things.

So may love flow through us
to redeem life from poverty and pain
for those who hurt and need in our world,
that all may experience thanksgiving
through the love we have shown.

Amen.

(From: Worship for an Easter People, by Frederick A. Styles)

HYMN: Praise My Soul the King of Heaven (verses 4, 5)

wms highlights

Spring is an active time for the WMS, if the large number of news items received is any indication! As a result, the June-July issue carried Synodical news, this issue focuses on Presbyterials and next month will be local news.

Edmonton Presbyterial

The Edmonton Presbyterial, WMS, held its Semi-annual meeting in St. Paul's Church in the Village of Galahad. Our theme was: "This charge I commit to you, that you may wage the good warfare, holding faith and a good conscience" (I. Timothy I:18).

Mrs. Norma Proudfoot, immediate Past President, took charge of the meeting, as Mrs. Wallace, our President, is on a well-earned overseas holiday.

We all participated in an interesting game of warfare against present day evils and how we of the church can combat them, which was arranged by Mrs. Proudfoot and her daughter Maryanne.

From the opening welcome to the closing prayer it was a wonderful time of fellowship, which even included our bus driver.

Kipling WMS Re-organized

After a lapse of seven years the Kipling Presbyterian, WMS, has been reorganized under the leadership of Mrs. Gay Donovan. Miss Barbara Woodruff, Winnipeg, Educational Consultant for the Presbyterial attended the first meeting, and conducted the devotions on "Discipleship" at the Rally. Mrs. Betty Wood, Regina, Presbyterial President, and Mrs. Grace Henderson Synodical President were guests at the March meeting (1978).

The annual Rally of the Regina Presbyterial was held in Kipling on June 8th with 40 ladies in attendance. Those attending were from Regina, Qu'Appelle, Fort Qu'Appelle, Winnipeg, Kearney, Ontario, and Kipling. Mrs. Julia Toth, Kipling gave a very interesting history of some of the early settlers, who came from Hungary at the turn of the century, to settle in Bekevar, south of Kipling, Sask. Following the Rally the out-of-town guests were taken on a tour of the "Old Bekevar Church" which was built in 1910. This is a beautiful Twin-Spire Church, a replica of a church in their native land.

Saskatoon Presbyterial

The theme of the Saskatoon Presbyterial Spring Rally was "Dimensions of Discipleship" (Matthew 4:19). Miss Margaret

Campbell gave a very interesting and informative report of her attendance at Council in Toronto. Dr. D. T. Evans, Superintendent of Missions for Saskatchewan gave a talk on the World Council of Churches and Mrs. D. Waugh spoke and showed slides on Rhodesia, Africa.

London Presbyterial

London Presbyterial's first one-day Retreat was attended by over 80 ladies when it was held at Pearce Williams Christian Centre near Iona, Ontario.

The Bible Study, centred on "The Nazareth Manifesto", and together with sing songs and worship made a day of inspiration and fellowship. A baby-sitting service allowed young mothers to attend.

London Presbyterial—District Meetings

District meetings were held at South Missouri, Fingal-and Largie Churches with good attendance at all meetings.

Reports from Synodical meeting held in Leamington, highlights from auxiliaries and report of finances were given.

Miss Joy Randall, Director of Nursing at Changhua Christian Hospital in Taiwan was the guest speaker. Her slide presentation and commentary depicted the Country, the cities, the life and work of the people of Taiwan. All phases of her work in the various departments of Changhua Christian Hospital were shown. She spoke also of the Presbyterian Church in Taiwan and of the work of the Canadian Missionaries there. She asked for prayers that China's new regime continue to be friendly toward Mission Work being done there.

Miss Randall will return to Taiwan in August.

Hamilton and London Synodical Camp Meeting

Fifty Ladies spent a very enjoyable relaxing weekend in June at Camp Kintail under the leadership of Mrs. Dorothy Neal of Sarnia, who showed slides of her trip to Kenya. Mrs. Barbara Tubb was in charge of fun and games. Mrs. Shirley Johnson and Mrs. Marion Rumford conducted us in our many sing songs, and the craft hour was presented by Mrs. Doris Allen. A very inspiring Bible Study on "Discipleship", led by Mrs. Francis Nugent, was enjoyed with the other ladies sharing in skits, poems, banner making and so on. Sunday morning service at the outdoor Chapel, with Mrs. Neal giving the message and several ladies taking part with poems, litanys and creeds, which were made up from the bible study, concluded the weekend.

Sarnia Presbyterial Spring Rally

The Spring Rally of the Sarnia Presbyterial WMS of The Presbyterian Church took the form of a dinner meeting at Knox Church, Camlachie, recently.

The junior choir of the church performed three numbers.

Rev. Venus Babowi, of Thedford, was guest speaker and chose as her topic "Jesus is all you need—he gives you forgiveness for the past, help for the present and hope for the future."

Mrs. Dorothy Neal brought members up to date on happenings at the annual council meeting held in Toronto.

Waterloo—Wellington Presbyterial

The annual meeting of Waterloo-Wellington was held in Westminster-St. Paul's church, Guelph. The theme was "A Faith for our times".

The guest speaker, Mrs. C. M. Snider, President of Toronto—Kingston Synodical spoke on "Stand fast in the Faith". She compared people now with some of the people in the old Testament.

Rev. Iris Ford gave a brief report of her duties as the first minister in the new church, that is to be built in North Waterloo, and Rev. K. J. Wilson, minister of

Westminster—St. Paul's conducted the installation of new officers.

Waterloo-Wellington Presbyterial Society W.M.S. Spring Rally

We are now facing the results of English Canada, deprecating the French language and culture, Prof. Stanford Reid said when he addressed the spring rally of Waterloo-Wellington Presbyterial. In her introduction Mrs. J. D. Cleghorn pointed out that Dr. Reid was well qualified to speak on this subject, as he was born in Quebec, the son of a Presbyterian minister, and speaks French fluently. He was Professor of history at McGill University while founding minister of The Town of Mount Royal Presbyterian Church and had been associated with the Fairmount Taylor Church, before coming to Guelph.

The Presbyterian Church has had a greater role in Quebec than most people realize, Dr. Reid said. The early settlers were mostly Hugenots, (French Protestants), as were both Jacques Cartier and the great explorer Samuel de Champlain. The first seigneury was granted to a protestant. As late as 1760 there were many Protestant merchants who came out in the spring and returned to France for the winters. The First Presbyterian Church to be established in Canada was in Quebec City in 1761. St. Andrew's Church was begun as a place of worship for the Scottish garrison stationed there.

Since then there has always been a Presbyterian presence in Quebec, Dr. Reid said. Minutes of St. Andrew's Church in Guelph show that in the 1860's the Sunday School sent $60. a year to support a boy attending the Pointe Aux Trembles Protestant School. Records show that in 1912 there were 54 French speaking Presbyterian congregations in Quebec and in 1925 there were 70. Now we minister mainly English speaking people, as there is no place for training French Canadian Protestants for the ministry in their own language in Canada. Dr. Reid concluded his timely topic by asking us to open our eyes to the challenges of Quebec.

Brockville Presbyterial— Annual May Rally

St. Paul's Presbyterian Church, Kemptville, was recently the scene of much activity as it hosted the Annual May Rally of the Brockville Presbyterial WMS (WD). The theme for the day was "O Lord, revive Thy work in the midst of the years".

The President, Mrs. John Gray, constituted the meeting and chaired the day's proceedings. A highlight for the Kemptville auxiliary was the presentation to them (by Miss Bayne of Morrisburg) of three photographs of St. Paul's Choir, one of which dated back before the turn of the century.

Miss Joy Randall, Director of Nursing Services at *Changhua Hospital* in Taiwan, gave an address reminding us that God calls His Church to proclaim to everyone—at home and overseas—that God is Lord over all. Love sends us out in responsible service and this service must be consistent, realistic and personal.

Miss Randall described how the Taiwanese Christians are becoming involved in a two-way mission: we send missionaries to them in Taiwan and they, in turn, send missionaries to us in the Western World. In Taiwan, the missionaries are trying to work as co-workers with the Taiwanese, helping these native peoples to improve their standards so they will be able to take over the jobs which the missionaries are now doing.

Some of the social work being done in hospital was outlined. Patients, staff and student nurses all have daily worship services and Bible classes are available to all student nurses. She mentioned that WMS financial support is much appreciated.

Following Miss Randall's remarks, a group of Explorers from Spencerville presented a puppet show, depicting what they had learned in a recent study of Guyana.

Each auxiliary in turn commented on the study material available for this past year. The concensus of opinion was that some of the material was difficult and more help with presenting the material and developing a corresponding worship service would be appreciated.

It was an honour for all to have Miss Dorothy Dodds of Perth, Synodical President, join us for this Rally.

Montreal Presbyterial

The Spring Open Meeting of the Montreal Presbyterial was a wonderful experience for our Women's Missionary groups, held in MacVicar Memorial Church. We were welcomed in Chinese and English by the Reverend Mr. Chan whose congregation shares the church facilities. Mr. Chan said, "the Chinese people feel a close Christian fellowship with the WMS, due to the work of our Missionaries in Taiwan and in Canada."

Mrs. D. R. Page, following the Second Century Advance Theme, "Prayer People and Projects", led the devotions. Hymns were bilingual, using the Chinese hymn books,—a moving experience. The Chinese Youth Choir, directed by Mrs. Louie, sang two songs of Praise to complete a very stimulating service of worship.

Miss Joy Randall, director of Nursing at *Changhua Hospital* in Taiwan and now home on furlough, was guest speaker. Showing slides, she gave a good picture of the work in Taiwan. One program of note is where Pastors have included in their training a course in agriculture, thus enabling them to go back into the Mountain districts with knowledge on how to raise the standard of farming for themselves and others in their area.

A great evening was topped with refreshments, prepared by the Chinese ladies, assisted by the Youth Choir.

Ottawa Presbyterial

Mrs. Joan Sampson shared her impressions of India in an excellent presentation with slides and narrative at the Spring Presbyterial in Knox Church, Manotick. This was an appropriate prelude to Diana Wadsworth's three-day visit to the area immediately following.

In Remembrance

Miss Isabelle Guthrie
St. John's, Almonte, Ont.

Mrs. Robert Templeman
St. John's, Almonte, Ont.

Mrs. Wm. (May) Watret
St. Andrew's, Beechwood, Ont.

Mrs. Kate Millikens
Knox, Centre Road, Ont.

Mrs. Grace E. Bogie
Knox, Goderich, Ont.

Mrs. Francis Robinson
Knox, Gorrie, Ont.

Mrs. Elsie Duchesneau
St. Paul's, Hartney, Man.

Mrs. Margaret Dunn
Georgetown, Howick, Que.

Mrs. R. (Nell) Armour
St. Andrew's, Kimberley, B.C.

Miss Barbara Pollock
St. Andrew's, Kitchener, Ont.

Mrs. Clyde Hatch
Knox, Leamington, Ont.

Mrs. S. Kirkpatrick
Presbyterian, Limehouse, Ont.

Mrs. John (Ella) Flinn
Knox, Manotick, Ont.

Mr. Willis W. McRostie
Knox, Manotick, Ont.

Mrs. David (Ida) Henderson
Chippawa, Niagara Falls, Ont.

Miss Marion Stewart
Knox, St. Thomas, Ont.

Mrs. Muriel Cotterill
Knox, Sooke, B.C.

Mrs. James A. Pearce
St. Andrew's, Tisdale, Sask.

Mrs. Bessie Sharkey
St. Andrew's, Tisdale, Sask.

Mrs. Merdina A. Carter
First, Trail, B.C.

Mrs. Harriett Stewart
St. Andrew's, Welland, Ont.

Have You Taken a Spiritual Inventory?

by Ninette Di Gangi

After 11 years of living in this, our first house, we were faced with some decisions. Necessary repairs and changes had been put off because we thought we would move. The children were grown and gone and we debated moving into a smaller house, a townhouse or a condominium apartment. Have you slowly realized, as we did, how much the children actually did do around the house? All that nagging was not in vain—they had shovelled the snow, put out the garbage, mowed the lawn and helped with all the odd jobs created by owning a house! After considering all the options, we decided to stay but get "a few things done".

If you haven't married a combination carpenter, plumber and electrician, you realize what we had to face. It has taken literally months to get this work done—and none of it was major work! We started sometime in January and here it is the end of summer and we are finally getting to enjoy the new deck replacing the old back porch. I'm sure you have heard all this before—the carpets could not be laid till the painter finished. He couldn't finish till the carpenter put in the new kitchen counter. He couldn't come on time because he had been held up on his present job, etc. etc. etc. The day (or night) came when I was sorry that I had started the whole thing. Surely things could have been left as they were for another five years!

This whole tale of woe is to make the point that life is full of situations over which we personally have no control. How do we react when our schedule, or our plan, or our itinerary falls apart? I began with lots of patience and understanding which turned to total frustration and then to a sense of foreboding and doom. Will it ever be finished? Will it look like what I had imagined? And eventually it was, and it looks better than we had expected, and we learnt a lot of lessons from the whole experience!

It made me take a spiritual inventory. During this very worthwhile exercise, I discovered that I was woefully short of that fruit of the Spirit mentioned in Galatians 5, at verses 22 and 23. This fruit can be compared to an orange—just one fruit, but made up of segments. These are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. What better inner resources than these to deal with the day-to-day problems and frustrations that meet us on every side. We know that God can provide what is needed to help us meet the great crises of our lives—serious illness, the loss of loved ones, death. But we often forget that our faith was also meant to see us through the day to day "dripping tap" situations. These are not matters of life and death, but they are the fabric of our lives, and can so easily rob us of our peace and joy. God has promised to supply all our needs (spiritual, physical, psychological) according to his riches in glory by Christ Jesus (Phil.4:19).

All the sermons we have heard, all the hymns we have sung, all the prayers we have uttered, all the Sundays we have faithfully attended church—are means to build us up as Christians. When Christ ascended, He told His disciples that it was necessary for Him to go so that He could send the Holy Spirit—that internal encourager and helper to build us up so that we would be able to withstand the external buffettings that daily beset us.

We all need more "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control". God is anxious and waiting to supply over-abundantly. As I watched my patience wearing thin, and got up mornings with not much peace and joy—I realized that I had not because I asked not. I had not taken the time to speak to Him as often as I should have, and to listen to what He had to say to me in His word. But if I "keep in step with the Spirit", the very things that I desire above all else, that I yearn for, will be mine. This is God's wonderful promise to those who call Him Father.

OFFICERS' ODDMENTS

Pot-luck luncheons and dinners! Yum! Yum! Many Adult W.M.S. Groups start off their Fall sessions this way. Not that we need all that delectable food—but it does bring out a fuller contingent of members. **PROGRAMME CONVENORS**—*Plan this meeting so that everyone will decide to come back for* **food for mind and soul** *in future 1978-79 meetings.*

"Contemporary China"—high time for **PROGRAMME CONVENORS** *to give thought to ordering study packets for 1978-79 about this part of the East where once our Church sent missionaries.*

Think back! One of the choices of the 1969-70 mission study was "Understanding China and the Chinese People". Not all groups, of course, elected to follow out that programme. But here is where the "pack-rats" come in for next year's study. **If** *there are those among the* **MEMBERS** *who stack up old copies of "Glad Tidings" against the day when something in them may be of use to you, this is the day. Articles on China* appear in 1969-70 copies of the magazine and in later issues. If you live in the area where the "Globe and Mail" is morning reading, did you notice the articles by John Fraser, the newspaper's on-the-spot reporter in China, as he saw it—the other China—in an unprecedented trip up the Yangtse River this spring?*

For LEADERS of JUNIORS—*1979 is the International Year of the Child—bless him or her! All children like to draw and colour. Hence, throughout The Presbyterian Church in Canada there will be creative Art and Writing Contests—for the six to eighteen year-olds in our midst. Details of this will go out in a mailing to* **CHILDREN'S** *and* **YOUTH GROUP LEADERS.** *Who knows—the contest may reveal a future Michael Angelo of a Grandma Moses—or one whose reverence for language will carry readers spell-bound to heights of beauty in coming years. Anyway, it should be fun. A packet (available to congregations who ask for it) will suggest topics for brush or pen. More later.*

*Nov/69; Jan/70; June-July/70; Nov/72; Oct/73.

from the treasurer

The givings to date, as printed below, are an indication that the groups are making a concerted effort to obtain the increase in their objectives.

It is regrettable that such increases are necessary in order that the Lord's work may not suffer.

Note to Treasurers

Your cooperation is much appreciated as the regular contributions during these summer months enables us to continue without added expense to the Society.

Mrs. Clara Hogg, Treasurer

SYNODICAL GIVINGS

January to July

OBJECTIVES		1977	1978
$ 27,000	British Columbia	$ 7,679	$ 11,279
25,000	Alberta	8,469	11,597
15,000	Saskatchewan	5,168	6,365
21,500	Manitoba & Northwestern Ontario	5,761	7,911
194,000	Hamilton & London	69,800	71,348
198,000	Toronto & Kingston	54,000	79,114
89,500	Quebec & Eastern Ontario	34,405	38,452
$570,000		$185,282	$226,066
	SPECIAL GIFTS		$8,173

Staff Openings

Area Education Resource Staff are required for field work in mission and christian education. Applicants must be willing to reside in any area. Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

GLAD TIDINGS

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KATHLEEN HUMMELEN
EDITOR

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Second-Class mail registration number 0606.

Somewhere to be—a ministry with students

HYSICS
OLOGY

by Carolyn Boyer

"It is getting late.
Shall we ever be asked for? Are we
simply not wanted at all?"
(Auden, "The Age of Anxiety""*)*

"I search and search and search and I
don't even know
What I'm looking for, and I'll probably die
In that nothing box, searching for
nothing."
(Rabkin, Growing Up Dead*)*

These thoughts are from the hearts of young people, one of whom ended his own life. Brenda Rabkin, a mother and journalist, in searching for the causes of the tripling suicide rate among adolescents in the last twenty years can make but one generalization. "Young people commit or attempt suicide because of an unbearable conviction that life is without hope." Weekend Magazine, Toronto Star Sept. 1978.

Colleges and universities are frequently the places where young people experience desperate feelings of loneliness and hopelessness. The experiences of leaving home, choosing behaviour patterns and new friends, making decisions about study time and leisure activities and being challenged intellectually and spiritually can be very traumatic. The overseas student carries an even heavier load of anxiety: adjusting to new food, weather, customs, etc., the loss of a very important extended family for two years or more, the pressure of academic success put on by those back home who may have sacrificed financially to pay education fees, the pangs of unjust prejudice at being used as scapegoats for his or her country's problems (political coups, famine, etc.), and coping with changing immigration regulations, one of which makes job finding a near impossibility.

A University Chaplain observed that "among college and university students . . . there is profound and plentiful evidence pointing to a hunger for meaning and purpose unlike anything we have experienced for a quarter of a century. There is a searching for ethical and moral integrity in word and act, a quest for meaningful patterns of activity and structures of community, and a pursuit of larger meaning for personal existence".

Many students are concerned that the church seems to show so little interest in them. "Why is it that the Presbyterian Church is so active in overseas and other areas and yet leaves untouched the greatest mission field of all, and one right on our doorstep, the University?" says one student who has had a traumatic experience wrestling with university life.

There is a need for students and communities of faith to share together the struggles of life.

Paul Tournier writes about a young student in *A Place for You*. "He was sitting by my fireplace, telling me of his difficulties, of the anxiety that never left him, and which at times turned to panic and to flight. He was trying to look objectively at what was going on inside himself and to understand it. Then, as if summing up his thoughts, he looked up at me and said: 'Basically, I'm always looking for a place—for somewhere to be!"

The local church community should be a place where college and university students can be.

The local congregation can be the supportive, caring "place" in the hearts and minds of its own family members—those who leave the church family and town to attend campuses some distance away and it can be the actual "place" for those students who attend schools in the local community.

Goodwill MacDougall, Secretary for churches and universities, Presbyterian Church in Canada, offers the following ideas as ways a congregation can minister to students of its own church family:

(1) The whole church family might celebrate at a special recognition Service honoring all the graduates within the congregation who have graduated from High School, College, Training Schools and Universities. The Westwood congregation in Winnipeg celebrates this service annually. In each of their districts, the elders seek out the names of the graduates, the schools, and the students' future plans. All of this is printed on a special Sunday bulletin. After the special service, a luncheon is held in the hall during which short messages are brought from various members of the congregation: the session, leader of the high school group, and persons representing the professional working world, business world, and university world. Pictures are taken while the minister presents each graduate with a gift. The pictures are mounted on a specially printed folder and sent to each graduate with a personal letter from the minister. The Westwood congregation's evaluation: "The results were gratifying. Parents and young people were surprised and pleased that the church was so interested in them."

(2) Send mail regularly to students. A W.M.S. group or individual member could take on the responsibility for sending the congregation's newsletter, Sunday bulletin, birthday and special day cards. One member in Belleville, Ontario, sends copies of the Presbyterian Record along with a personal note of care.

(3) Visit. When a member of the congregation is visiting the city or town where the church family's students are in school, drop in and say "How are you doing?" Then sit back and listen. When students are home on holiday, drop in for a visit just to say "hi" and catch up on the news. A member of the congregation who works in the same field of study as that of a student (nursing, teaching, business, etc.)

Doreen Saunders of St. Timothy's in Ottawa meets with young adults—Grade 13 students, university students and young working adults—bi-weekly in her home or in other relaxed settings for an hour of Bible study followed by discussion. Doreen senses that the real need of young adults is for indepth discussion in an accepting environment where ideas, opinion and doubts can be expressed and explored openly and honestly without fear of personal put downs. The group worships together and enjoys varied social activities—all helping to build trust which enables growth and real caring—"a place to be."

could arrange a casual lunch with the student to share experiences and be a concerned listener.

(4) The congregation might pay for collect calls home made by students who are especially lonely or anxious. Knowing that such a service exists can be of immeasurable comfort to a student in need.

(5) Send the students' names on to the Chaplains' office of the University/College and to a church in the campus town. Let the Chaplain/Minister know that a duplicate copy of the letter is being sent to the student so that he/she can expect a contact.

Congregations whose geographical location is close to a university or college have the opportunity to develop a special ministry.

1. Invite the University Chaplain, Foreign Students Advisor, faculty members and students to speak about student needs at a regular worship service or special evening meeting. Include time for informal discussion with refreshments.

One church in Kingston discovered that the cafeterias of the local universities were closed on Sunday at great inconvenience for some students. This congregation offered a free meal and 40 students accepted. They remained for the evening worship service and discussion, enriching the lives of the congregation and students alike.

2. Advertise the church and its activities in campus newspapers and on campus bulletin boards and in residences. Use an attractive poster noting transportation guides, telephone numbers and names of contact people. Add a special welcome to overseas students who might need added assurance of acceptance.

3. Provide room for study in the church building during exam time. Some mebers of the congregation could be available with refreshments and a smile.

4. Provide temporary accommodations for students looking for permanent rooms. Donations of cooking utensils and furnishings could be available for those setting up housekeeping. Many overseas students could make use of good winter clothing.

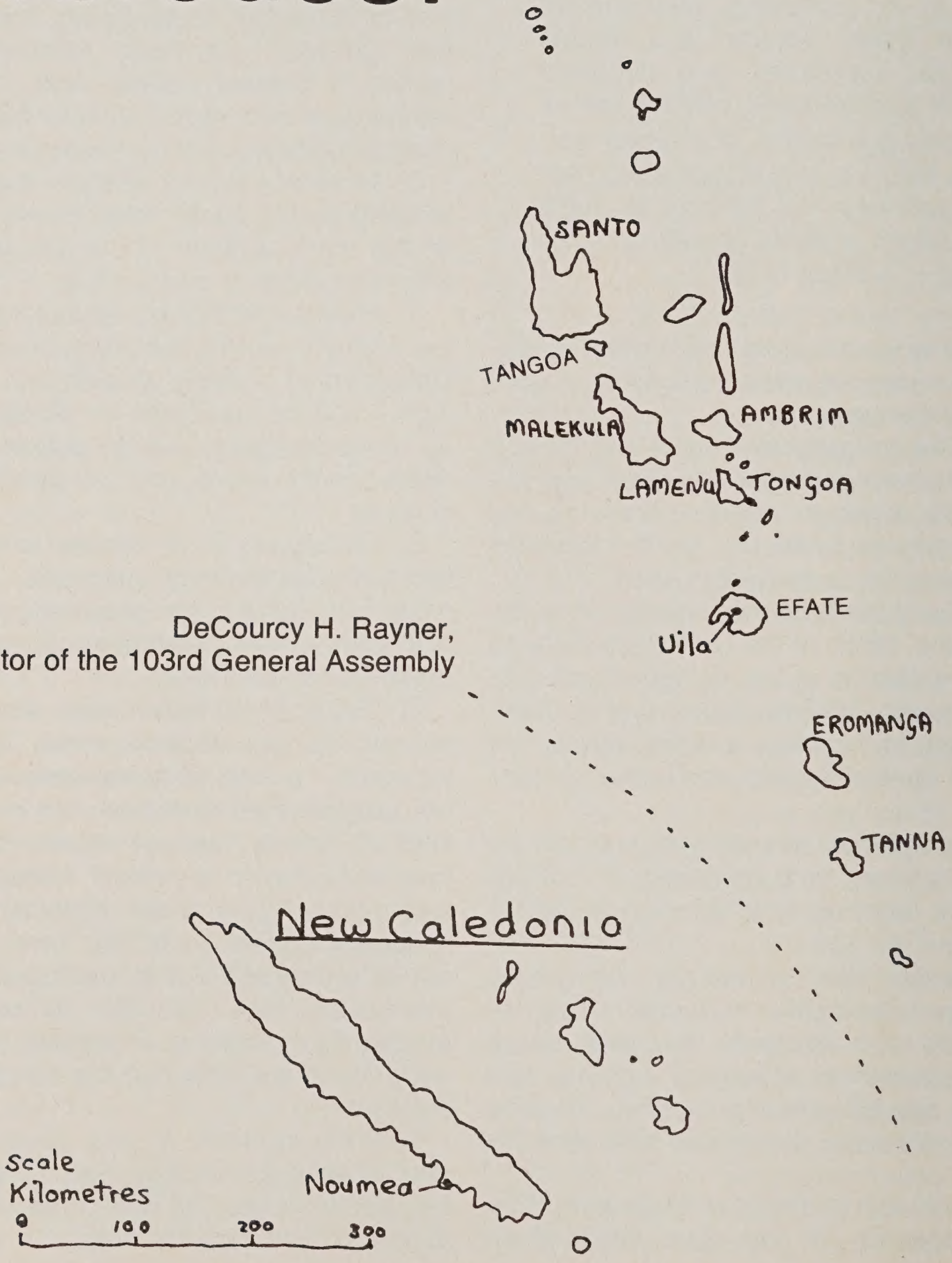
5. Participate in or initiate or orientation-to-the-community program. This is especially helpful for overseas students who want to learn Canadian customs and make Canadian friends.

6. Develop attitudes and the atmosphere that lets students sense "they are welcome," a kind of home atmosphere—not programmed or forced, but natural, a kind of "family feeling" where Christian love and concern is evident. Mutual giving and receiving is most important. One overseas student said, "We have a desire not to be served but to participate in an exchange. We strongly believe that among many there is a genuine desire to understand but how can the initial barrier be lifted?"

May the students in your church family and in your community find "a place to be" because you, as part of the family of God, love and care for them.

New Hebredes:

DeCourcy H. Rayner,
Moderator of the 103rd General Assembly


SANTO
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he steps Canadian Pioneer Missionaries

The flames from the bonfire flared higher as our rowboat neared the shore of Tangoa, lighting the painted bodies of warriors who brandished their clubs and shouted fiercely at us. But their menacing gestures decreased as they moved away from the beach, and when we stepped ashore in the darkness the chief came with his hand extended in welcome.

Mrs. Rayner and I soon realized that early history was being re-enacted for our benefit. The villagers were portraying the way in which the Rev. Joseph Annand and his wife, missionaries from Nova Scotia, had been met when they crossed the narrow shark-infested body of water from Santo 84 years ago. Before our three-day visit to Tangoa ended, the students of the Presbyterian Bible College staged a play on the lawn which showed Dr. Annand and his wife landing from the mission ship Dayspring the Third, purchasing land from the chief after some animated bartering, and then instructing the first seven pupils who became the nucleus of a Teacher Training Institute.

Dr. Annand, who arrived in the New Hebrides in 1873, had previously served on the island of Santo, across the strait and within site of the institute. That church land now serves as a training farm, where 17 young men are being taught how to raise cattle, pigs, poultry and rabbits, and how to grow crops and plant and care for fruit and coconut trees. Bible study is an essential part of their curriculum, so that students may become Sunday school teachers when they return to their villages.

The island of Tangoa was a happy choice for a college, isolated as it is from the large island of Santo. There are no roads and thus no traffic, and tourists have not as yet found the nearby beach on South Santo, 30 miles away from the airport at Luganville.

Dr. Annand had brought with him a prefabricated house, and although Dayspring the Third foundered on a reef, the parts of the house were retrieved. It still stands, in fact the welcome banquet for us was held there. Nearby is the hall built in memory of the Rev. John G. Paton, the Scottish missionary who in 1866 was adopted by the Presbyterian Church of Australia after he had served for four years with the Rev. John Geddie.

The college which Dr. Annand founded became the Tangoa Training Institute which co-ordinated the training first of teacher-catechists, and later of pastors. Dr. Joseph Annand and his wife retired to Hantsport, Nova Scotia in 1913 after 40 years in the New Hebrides. At his death on January 28, 1932 his obituary mentioned Dr. Annand's generous support in retirement of the foreign mission fund of the United Church of Canada. He was the last of the 13 Canadian missionaries to the New Hebrides. World War I made travel from here impossible, and the relatively close Presbyterian churches in Australia (1,400 miles) and New Zealand (1,500 miles) took over the mission.

In June, 1971 the institute became the Presbyterian Bible College for the training of lay people. It started with 18 students, on our visit we met 60 male and 39 female students. Some of these fine young people will go into full or part-time Christian service, but most of them will go back to their local congregations equipped to be elders and teachers. A theological college for training ministers has been opened recently on the island of Efate.

At Tangoa my wife and I were guests of Rev. Dr. Titus Path and his gracious wife, Wawa. They visited Canada in 1975, and the degree of Doctor of Divinity was conferred on Principal Path by The Presbyterian College at the convocation marking our denomination's centennial.

On the day after our arrival we arose in the dark to embark on a church launch for a trip up the western side of Santo (short for Espiritu Santo, the island of the Holy Spirit). One of the martyrs of Erromanga, the Rev. James D. Gordon from Prince Edward Island, had lived on Santo in a tent for a short time and introduced the Gospel to that island. The Rev. John Goodwill, the first missionary of the Church of Scotland in Nova Scotia, became the first resident representative on Santo in 1870. We went ashore at Cape Lisburn to visit the spot where he had lived for a short time. Then we cruised further up the coast to Tasiriki, where I dedicated the new Goodwill Memorial Church.

After the feast that followed that service we sailed for three and a half hours through the roughest seas that I have ever encountered, reaching Tangoa just after dark.

The next day was full of activity. I was privileged to turn the sod for a new staff house for the college. At that outdoor ceremony I handed over the $5,517 which the Synod of the Atlantic Provinces had sent towards the building program, and the $1,000 contributed to the college from the Missionary Heritage Project supported by both United Church and Presbyterian people in Pictou County.

At the thanksgiving service afterwards in Paton Memorial Hall, the college choir performed with an excellence that would be hard to match in Canada. Gifts were presented to us, and welcoming speeches showed the affection felt for The Presbyterian Church in Canada.

Then we crossed the boundary into the village and entered a large hall, where the chiefs of Tangoa and the neighbouring islands gave a great feast with some 300 people seated at the tables. A large roasted pig was set in front of me, and I was told that I had three options, I could eat it myself, or share the pig with my tribe (the few white persons there), or I could invite all present to partake. Of course I chose the last option, and after I had carved the first slice and eaten the first bite the meat was passed out to all.

A young chief, in a speech that was interpreted, explained how important the pig had been in tribal economy, a bride's price was established in pigs, for example. If a visiting chief (in this case a Moderator!) was offered a roasted pig it was a sign of friendship and peace, a significant ceremony.

"But now," said the chief with a smile, "we have no need of pigs, except for food, because we have the peace of Christ in our hearts and we love other tribes." It was a moving tribute to the work and witness of early Canadian missionaries from one whose people were cannibals just over a century ago.

Among the gifts from Tangoa was a hand-carved club, used at one time to kill enemies, but latterly for the slaughter of pigs. My club was carved by an elder whose son is a minister of the Presbyterian Church of the New Hebrides.

On the staff of the college are Principal Path, the Rev. Livo Varisipiti, Vice-principal, choir leader and music instructor, the Rev. Walter Zurrer, B.A., B.D., a Swiss who is a minister of the Presbyterian Church of Australia, and the Rev. Jack Louhman, the current Moderator of the Presbyterian Church of the New Hebrides. An important temporary addition to the staff while we were there was John Cunningham, a skilled mechanic and electrician from Australia who travels about keeping ships' motors, generating plants and other equipment in order.

The national office of the Presbyterian Church is in Vila, or Port Vila, as some call it, where the only international airport is located. There, between flights to the islands, we stayed in Sutherland House, a church hostel.

Our first pilgrimage was to Aneityum (pronounced Ah-night-cheum) where the Rev. John Geddie arrived on the sailing ship **John Williams** in 1848. Our nine passenger plane landed on a grass strip on a tiny island offshore, and we reached Aneityum by motor boat, steering around the reefs that protect the harbour. There we saw the tablet that bears the world famous tribute to Dr. Geddie: "When he landed here in 1848 there were no Christians, when he left in 1872 there were no heathen."

On the island of Tanna the Sunday morning congregation in the church at Lenakel overflowed outdoors, and three choirs sang for us in their tribal tongue. The volcano on Tanna is still active, and occasionally its rumble is heard on the other side of that island.

We flew over the Erromanga, the Martyr Isle, where the Rev. George Gordon and his wife, and his brother James, all from Prince Edward Island, were killed. It was the slaughter by cannibals of the Rev. John Williams of the London Missionary Society and his friend James Harris in 1839 that turned the attention of Presbyterians in Canada and Scotland to the New Hebrides.

Now the Presbyterian Church of the New Hebrides is the largest denomination on those South Pacific islands. It has been autonomous since 1948, supported partially by grants from the Presbyterian Church of Australia, the Uniting Church of Australia, and the Presbyterian Church of New Zealand. In those two countries the pioneer work of Canadians has been forgotten by most, but in the New Hebrides Canadian names are remembered and revered by the staunch and devoted Christians who welcomed us as your representatives.

(from the Presbyterian Message)

politics in the New Hebredes

Imagine a country that for more than 70 years has been ruled simultaneously by a French and a British colonial administration. Should you arrive at the country's main airport without a British or French passport you can choose to go either through the British or the French immigration offices. In the shops you can pay with one currency and receive your change in another. There are two different police forces, two totally different school-systems, health-systems, and so on. If representatives of the two systems talk together at all or if they talk with the population "blessed" with such a double Western paternalism, you will more often than not have a "dialogue de sourds", a "dialogue of the deaf". All this is only the broad framework. The actual situation is much more complicated. (One World)

Over half the people living there call themselves Presbyterian, and in the 30 years since the self-governing Assembly of the Presbyterian Church of the New Hebrides was established, the indigenous Hebrideans [Melanesians] have gained experience in decision-making and leadership. A large proportion of the leaders of the nationalist movement, spearheaded by the Vanu'aaku Pati ('Our Land' Party) are Presbyterian and Anglican ministers. Over a quarter of the remainder are Francophone and Roman Catholic, many being up to third-generation plantation owners.

The deep division among the indigenous people is being exploited by the French Administration. Although a popular Assembly was elected in 1975 it had no real authority and its powers have not been delineated.

The joint British and French Administrations delayed convening it for almost a year, then dissolved it after three days. The Vanu'aaku Pati, campaigning on an 'Independence Now' platform, pressed for a referendum on independence, a voting age of 18 and over, and that only genuine New Hebridean citizens would be on the voting rolls. Since none of these requirements were met, it boycotted the November '77 elections.

While the British Administration is honouring an agreement made by both French and British to withdraw their public servants to make way for a genuinely united administration, their French counterpart seems to be digging in. If the British do withdraw unilaterally they will leave a strong colonial French administration, aided by a puppet Assembly representing less than one-third of the people, in confrontation with the Vanu'aaku Pati with its flag of independence raised over most of the English-speaking villages. (Net Work)

What can outsiders do to help? This is a typically non-Melanesian question. New Hebrideans have already been "helped" and interfered with for too long. The right question to ask is first of all: "What can outsiders learn?" A first and negative lesson is to discover what tragic curiosities colonialism can produce. A second, much more important truth to learn from the New Hebrides experience is that the land and the sea must not be considered as commodities to be bought and sold, as things which people can use and misuse at will. Melanesians consider the land and the sea to be part of themselves, just as they themselves are deeply part of the whole creation. The New Hebrides experience also holds out the hope that peaceful change can be possible, that non-violent resistance has a chance. (One World)

(This is the first in a series of three articles by Miss Kennedy, who has recently retired after 39 years of service in India)

Our Beginnings in India

by MARGARET KENNEDY

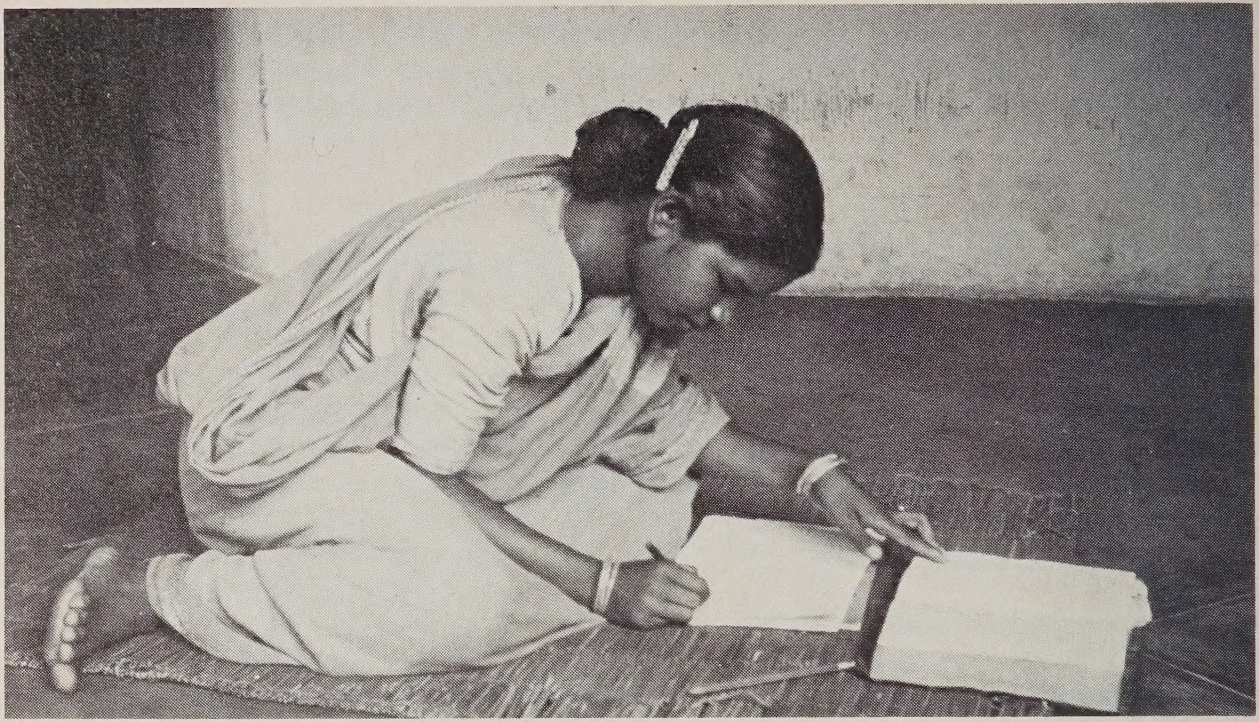
Did you hear that in November, 1977, the Church in Central India celebrated and gave thanks for 100 years of Canadian Mission—first it was the Presbyterian Church then, from 1925, the United Church and Presbyterian Church? It was a meaningful time just as the Centenary was here in 1975. Thousands of Christians in Central India gave thanks that the Good News of Salvation in Jesus Christ had been brought by means of the Canadian Mission as from 1877.

Prior to 1877, churches had been established in other parts of India, but mostly in areas where there was direct British rule. We can be thankful that it was the Presbyterians from Canada who took the opportunity to witness where there had been no Christian message given, in the Central India Agency of Native States.

A lone Canadian, Mr. Douglas of Cobourg, arrived in Indore, the capital city of the Holkar Maharaja. Rev. Fraser Campbell of Nova Scotia, joined him later, then came two ladies, Misses Fairweather and Rodger. These two had gone to India in 1873 and worked under the American Presbyterian Mission until our Church's mission would be opened. Such was their keenness!

How did these strange Canadians speak and convey a message in that Hindu-Muslim city of Indore? We do not know details but in a surprisingly short space of time, the ladies were visiting the zenana quarters of homes and a Primary School was opened for children. All the missionaries had complete confidence, and therefore courage, that they were fulfilling the will and work of the Almighty God.

Power was in their efforts. In a short time, two Brahmin young men, Sukhanand and Narayan Singh, professed their faith in Christ and wished for baptism. This could not be, the officials declared. The men were taken before the Maharaja and threatened with imprisonment. They escaped from Indore and were baptised in Borsad, Gujerat. The State put a bann on all Christian activities and the primary school was closed. Did the work then collapse and missionaries withdraw? Not at all! Letters were sent out seeking support so that there might be freedom of religion in the native states as there was in British India. Eventually, the bann was removed, the work went on and later, the Dowager



a new reader copies verses from the Bible

Maharani granted the valuable piece of property whereon now stand the Christian Hospital, School of Nursing, Graduate School of Nursing, and Indore Christian College. The promise was given that a lady doctor would come and a hospital for women be established.

The old reports indicate the urgency felt by all the missionaries that the Good News of Jesus Christ be told and that this included the teaching and healing ministries. The first two lady doctors arrived, Misses Beatty and M. Oliver; the women's hospital was started as a dispensary but nearby villages were also visited and requirements for both body and soul were given. In 1887, Dr. Beatty reports—"Last year, I treated over 3,500 patients in the dispensary and about 500 in homes. My Bible woman goes with me . . . each house represents a congregation of from four to a dozen or more of women who hear a Gospel hymn and the story of the Saviour's love."

Dr. Wilkie started a High School for Boys which later became the Indore Christian College. But what of girls? Why educate them when they had to be married before 14 years of age? Despite opposition, schools were started. By 1885, five schools in which 200 Hindu and Muslim children received instruction were operated by the lady missionaries and Indian helpers. Miss McGregor was requested to start a school in the home of a Brahmo-Samaj gentleman so when authorities came to close it down as a Christian school, he claimed the school to be his. Later, the Maharani gave prizes in this school and the Prime Minister gave forty rupees, so there were no more attempts to close it. By 1887, 106 pupils were on the register but great numbers withdrew each year because of marriage and the subsequent transfer to the homes of the mothers-in-law.

It is wonderful to look back and understand how those pioneer leaders laid the foundation for a strong Christian community. As the healing and teaching institutions increased so did the nurture of those involved as the Canadians sought to give solid Bible teaching. Women who progressed up to Class 3 were away beyond

village preaching

that in their understanding and experience of the Gospel so out they would go to witness and teach in the homes and villages. Dr. Oliver and Dr. McMaster helped in Bible teaching in Indore and Dr. Margaret McKellar did likewise in Neemuch. Dr. O'Hara reports from Dhar: "Medical work has had the largest share of my time, but the most enjoyable time was that spent among the villages . . . we camped in 27 centres and the people heard us gladly." Note the casual mention of changing camp 27 times—those who have done it, know what that entails!

It was fully expected that churches would be established so strategic centres must be found. Dr. and Mrs. Campbell went to Ratlam, capital of another State, set up tents in the heat of March and started their preaching ministry. They stayed in a small place in the bazar through the monsoon, feeling they must not leave in case they would not be allowed to return. In God's times, the state of officials gave them a place to stay and land on which to build. In like manner, Dr. John Buchanan, the first male doctor to arrive, opened a dispensary in Ujjain, historic Hindu centre, and after four years, he was given some land.

Adjacent to Indore and Ratlam states, was the State of Dhar with its strong stone fortress. Here too the message must come! Rev. Norman and Frank Russell with their helpers camped for weeks outside the walls of Dhar until, it is said, all 17,000 people must have heard the Gospel. At night, they had great times of meeting and preaching; in the day, there was visiting in homes and villages. They were called to speak in the palace and in the state school, then they asked for a place to set up headquarters, promising that a woman doctor would also come. However, before that was granted, Dr. Margaret O'Hara arrived, rented part of the Government Rest House and set up her dispensary. The work was urgent!

Beyond Dhar and Ratlam, stretched the Vindhya Hill country, the home of the Bhil tribes, the "monkey people". Should they also not hear the message of salvation? Who would leave the towns and go off into those jungles?

Fellowship of the Least Coin

In 1956 Shanti Solomon, an Asian woman, expressed concern that Christian women in every nation should become aware of their relationships with the rest of the worldwide family. The thought came to her that the "Least Coin" of each country could represent a tangible token of sharing in a universal fellowship of prayer.

The idea quickly gained acceptance and grew into the Fellowship of the Least Coin. In 1958 the East Asia Christian Conference became the administrators of this fund. Projects throughout the world that seek to bring release from physical bondage of sickness and starvation, from mental bondage of ignorance and illiteracy, and from the spiritual bondage of sin and separation receive grants from this Fellowship of the Least Coin.

In 1969 the Women's Inter-Church Council of Canada agreed to sponsor the Fellowship so that Canadians, men and women, could become associated with all those around the world who are already each month setting aside their least coin with prayer. The offerings are forwarded to the East Asia Christian Conference for allocation. In Canada, as on all six continents, increasing numbers of men and women and children, too, are participating in the Fellowship.

In the local community the agencies for sponsoring the Fellowship and collecting the coins may be denominational or inter-church groups. Individuals and families also participate.

The coins are collected annually and sent (by cheque or money order), preferably in the month of October, to: The Women's Inter-Church Council of Canada, 77 Charles Street West, Toronto, Ontario, M5S 1K5.

A newsletter from the Asian Church Women's Conference reports the following allocations.

This year again like the other years the ACWC Central Committee for the administration of FLC fund, has been able to allocate the following grants and thanks God for all the members of this movement to have a share in these gifts of love and concern.

The Committee is pleased to donate US $6000 to enable representatives from as many National World Day of Prayer Committees as possible to plan for World Day of Prayer services from 1980-84. The International Committee for World Day of Prayer will be meeting in Zambia, Africa, July, 1978.

Bangladesh Church Women have planned a Leadership Training Seminar and the ACWC Executive Secretary has been invited to help with the programme. Their request of US $1000 has been granted.

The Malaysian Women are also planning a Leadership Training Seminar at Kuala Lumpur in April 1978. Representatives from East Malaysia will also be attending this seminar. A grant of US $765 has been given towards the expenses of the seminar.

Cape Breton Hospital in Nova Scotia, Canada, plans to carry out 'Each One Teach One' programme for the residents of a Psychiatric Chronic Care Hospital. They have been alloted US $1000. Another US $1000 has been given to Moravian Church in Labrador, Canada to hold Christian Development workshops and to develop a Christian Library.

The Church Women United of Korea have a project to help Women labourers in factories in their struggle for human rights and better working conditions. They have been given an assistance of US $3000.

The Christian Home and Family Life Committee of Korea has been given US $3000 for their evangelistic programme.

The Church Women United in U.S.A. are planning to train women from across the United States for Leadership in programmes related to the International Year of the Child. US $3000 has been allocated for this purpose.

A complete list of allocations is given below:

ZAMBIA, AFRICA	
International Committee for World Day of Prayer Meeting	$ 6,000
U.S.A.	
CWU-UN Leadership-Seminar on International Year of Child	$ 3,000
Urban Causeway	$ 3,000
CANADA	
Happy Valley Christian Women's Library	$ 1,000
Cape Breton Hospital Volunteer Service 'Each One Teach One'	$ 1,000
KOREA	
Evangelism and Improvements of Women's Abilities & Rights	$ 3,000
Co-operation in Mission to Labor and Industry in connection with women laborers	$ 3,000
MALAYSIA	
Leadership Training Programme	$ 765
BANGLADESH	
Women's Work Committee and Home Movement	$ 1,000
PAPUA NEW GUINEA	
Bwaruada College Library/Classroom	$ 1,000
KOREA	
Special Grant for Relief Programs to Detainees	$ 2,000
SINGAPORE	
Singapore Training College	$ 4,000
Travel for Delegates from Latin America, Caribbean Middle East Africa, Pacific, and Solomon Islands to the Assembly	$ 6,000
ACWC ADMINISTRATION:	
Executive Secretary's Office.	$ 5,240
Executive Committee Meetings	$ 11,000
Audit Fee and Bank Charges	$ 400
ACWC PROGRAMME:	
Assembly Reserve	$ 20,000
Promotional literature and publication	$ 5,000
Consultation—theologically trained women	$ 20,000
Travel, Executive Secretary	$ 3,000
Travel Exec. Committee members—Promotional Work	$ 3,000
ACWC representative to World Day of Prayer	$ 2,000
Silver Jubilee Celebration	$ 5,000
	$109,405

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THE STEWARDSHIP OF TREASURE

Matt Dymond
National Co-Ordinator
Second Century Advance For Christ

Cookie Jar Financing

When we talk of Stewardship it seems most of us naturally think in terms of the "business affairs of the church", the matter of finding the money necessary to meet the costs of operating the local congregation's affairs and providing for outreach. This I think grows out of our traditional training and education. I will not attempt to deal further with this most interesting topic other than to indicate that the new series of Bible Studies being prepared for the Second Century Advance for Christ will focus on Stewardship. We plan to have the book in the hands of congreagations in September in time for the fall activities.

During the past several months I have been involved in many interesting discussions with groups, organizations, congregations, and want to set down some observations I have made, particularly on this subject of Stewardship.

One thing noted above all others has been the marked pre-occupation with one phase of the Second Century Advance for Christ campaign, viz. the reaching of the suggested minimum financial goal. In many situations this seemed to overshadow the main purpose, i.e. the challenge to advance spiritually. This is still evident in some congregations but it must be stated there has been an exciting change in attitude in the majority of cases. Many convenors and committee members have told me, "if the funds drive were the main thrust of this campaign, I wouldn't be interested". And they say this fully realizing and appreciating that without money the work of the church cannot continue, cannot advance. They also emphasize that if we are spiritually alive we will better understand and accept the obligations and responsibilities of total stewardship.

It is difficult to escape the feeling that many congregations and individuals think the minimum objective $3 million is their personal or group responsibility. It may be we are at fault here; it seems these days we can only talk in millions and this does frighten people.

This was brought home to me a few weeks ago when discussing the campaign with a Kirk Session. Some of the elders were seriously concerned about "this great burden added to the load we have to carry already". After this meeting I tried to think of some way of presenting the programme in a more readily understandable way. Even the suggestion of "One day's income per year" troubles many.

Then I recalled a patient of mine, a very wise lady who taught me much about God, Faith and Stewardship. A widow, living alone and on a modest, fixed income, she told me how on receiving her cheque each month she apportioned it in order to meet her expenses of living. Always first, she set aside one tenth for her church, then she provided for all her other expenses. Anything left over she put in a cookie jar which always sat on the dining table. This she told me was for emergencies. I congratulated her on her wise management especially on her provision for unexpected emergencies, since she would then not have to worry in the event something happened. But she replied, "This isn't for personal emergencies. "You see doctor" she went on, "I have a wonderful God. Ever since I commited my life to him I have never faced an emergency where He has not provided for me. My cookie jar is for others". We designated this "Cookie Jar Stewardship".

Applying this philosophy after my discussion with the elders I wondered about the potential of cookie jar financing in our campaign, and decided to try it.

If every Presbyterian would put a cookie jar (or equivalent) on the dining table and after each meal drop a nickel in it . . . the results would amaze most of them!. I won't work it out, I leave that exercise for each one to do, but the formula is simple. Here it is; 5 × 3× 365; then multiply this by 169,445, the number on the Communicants' Rolls as set out in the Acts and Proceedings of 1977.

Let us practice "COOKIE JAR FINANCING" and the financial part of the task of the Second Century Advance for Christ will never . . .

"Drive us to our knees".

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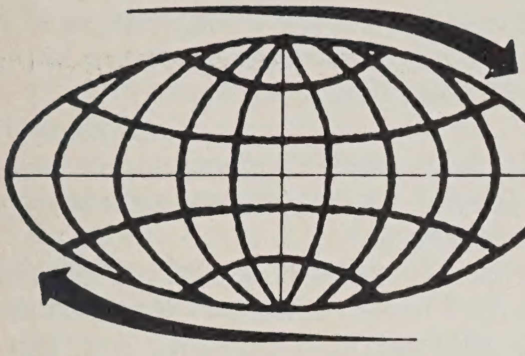

in the world

by Marjorie Ross

Some Diverse And Possibly Controversial Thoughts on Thanksgiving

I asked my teen aged son for thoughts that came to mind when I mentioned the word "Thanksgiving". The first to surface centred on the turkey and the family get-together. Next came "putting up the storm windows". Someone else might very well have said "closing up the cottage", or "digging under the garden". For all of us it marks a turning point in the year.

Thanksgiving means the end of summer, the beginning of winter, a time of drawing in for warmth and protection against the six months of bad weather that are upon us.

The fact that it is recognized in Canada as a civic holiday elevates it, in the eyes of the public, to a level with other Christian holidays—Good Friday and Christmas. Of course, within the Church we regard the days when we remember the birth and death of Christ as far more important than other occasions. But still, Thanksgiving has a special place in many churches; it certainly seems a more "religious" occasion than, for example, Mother's Day even though we now call that "Christian Family Sunday"!

Having said that Thanksgiving is a special time in many churches, I realize that in many others, my own included, the Thanksgiving Service is often sparsely attended. It seems half the people are at the lake for the last time in the year, and the other half are visiting relatives out of town. How much significance does it really have nowadays, especially for city dwellers?

I Thanksgiving is more than Pilgrims and turkeys.

We tend to think of Thanksgiving as a North American invention. Canadian as well as American children are shown the pictures of "The First Thanksgiving" in New England. There are the pilgrims in their black clothes and white collars with their "Indian friends". They are giving thanks together before sitting down to a feast of the good things offered by the new country—turkey, cranberry, corn, pumpkin. All of this has entered into our mythology of Thanksgiving.

In reality, as many of us know, the custom of setting aside a Sunday for thanksgiving for the fruits of the earth did not begin in an American colony in 1621. A Harvest Service has been part of the church year in rural parts of Europe from the very beginning. And every religion throughout the world has a ceremony in which the good will of the Deity is invoked for a bountiful crop, and later thanks are returned for a successful harvest.

The New Yam Festival

The traditional religion of the part of Nigeria where our church began its work includes just such a ceremony. The yam (a much larger and more significant tuber than the vegetable we call by that name) is the basis of the traditional diet. Each year several days of ceremonies and celebration mark the beginning of the yam harvest; this is the time of the "new yams".

Why should their celebration come at the beginning of the harvest rather than, as with us, at the end? The answer is quite straightforward.

In any society where people live very close to the margin of life and death, the months just before and just after the planting of the crops are very lean. Some of the store of food left from last harvest must go for seed, and until the seed comes to fruition there is very little to eat. In parts of East Africa these months are called "the time when children cry for food". Malnutrition weakens their resistance to disease. The rains come to nourish the growing crops, but they can lead to chills which in children and old people frequently develop into fatal illnesses.

No wonder the first yams of the new harvest are welcomed with a celebration! They mark the end of a time of hardship, and are the first fruits of the bounty which can be expected to follow.

II Thanksgiving for the first fruits.

You will remember the references to "first fruits" in the Old Testament. Many laws were laid down for the guidance of the Jewish people during their period of transition from tribes of wandering shepherds to farmers settled in Canaan. Some of these refer to the ceremonies where "first fruits" were brought to the temple—the spiritual purpose of the sacrifice being to remind the giver that all gifts come from God, the practical purpose being to support the Levite class of priests.

> *"And this shall be from the people, from them that offer a sacrifice . . . The first fruit also of thy corn, of thy wine, and of thy oil, and the first of the fleece of thy sheep shalt thou give him."*
>
> *Deut. 18:3, 4.*

"First fruits" seem in some way to have been special, worthy of being offered as a sacrifice to God.

For us too, there is something special about "first fruits". If we can resist the imported offerings from California and Mexico, (which never taste the same anyway!), we can savour the first fruits in their season: the first strawberries of the year, the first asparagus, the first lettuce from the garden, the first field-ripened tomatoes.

A Spring Thanksgiving?

As a city dweller in a northern climate, I feel myself more inclined to thank God for his good gifts in nature in the springtime than in the fall. There are few compensations of beauty in city winters. Winter is slush and salt and icy winds whistling around the bus stop—or alternatively around the car which refuses to start at 8:00 A.M.! With spring we feel a spontaneous lifting of the heart; for a while at least, winter is over.

On the first warm days in late April, downtown parks and the steps of public buildings suddenly blossom with office workers eating their sandwiches in the sun. Each spring experience a flash of recognition when I see a patch of crocuses in the lawn opposite which seems to bloom weeks ahead of mine. They are placed so that they catch every minute of the returning sunshine.

Everyone has their list of the fleeting pleasures of spring: the brief successive flowering of forsythia, crab apple, lilac. The neighbours greeting each other on the street for the first time since winter drove us all indoors. The first sight of babies born in the winter and emerging in the world in the warm spring afternoons. Sadly enough, it is only the first few days of each of these pleasures which we appreciate. Then we grow accustomed to them and our pleasure fades—until we recall it again in the dreary days of mid-winter. Why not a service of thanks to God for his returning mercies in nature? About a month after Easter would probably be just right in city churches. Rural churches would continue with the Harvest Service which grows naturally out of their life.

III Thanksgiving is for more than the harvest.

I am sure someone is saying right now that I have presented a very limited and perhaps old-fashioned concept of Thanksgiving. Nowadays, certainly in city churches, the thanks and praise may refer to the harvest fruits and vegetables, so decoratively arranged in the sanctuary, but chief thanks go "for the good life which God has so graciously bestowed upon us in this favoured country".

Quite right; this is the focus of most of our Thanksgiving Services, and it causes some people many moments of uneasiness.

We all know we have much to be thankful for in this country. Like the Pharisee in Jesus' story, we go into church on Thanksgiving Sunday, and "thank God we are not as other men". The Pharisee may have been thinking of his freedom from sins while we are thinking of our freedom from poverty, hunger and oppression, but the complacency and self-satisfaction is much the same.

How many Thanksgiving Services contain a hint of the darker side of Canadian life? We are right to give thanks for our own good fortune, but should we not be remembering our fellow Canadians who are not so blessed? Sometimes we may think of the poor of other lands, but they are too far away to make us feel uncomfortable.

"But there is a time and a place for all that!" You might reply. "Thanksgiving is traditionally a time for counting your blessings."

Thanksgiving is that, but in its traditional form—in those harvest services in rural Canada—there has been little complacency present. Instead, in the true Thanksgiving service, there have been strong elements of responsibility and stewardship, both of which are often conspicuously lacking from our city services.

God Helps those who help themselves

Let us look at the farm family sitting in church on Thanksgiving Sunday. They know that God is ultimately the source of all good things. But they also know that it was their forethought and labour which filled those barns. Without them, there would have been no harvest. The manna that fell from heaven was the exception rather than the rule; a successful harvest is a joint venture. As the hymn says, "men ploughed the field and scattered the good seed on the land/But it was fed and watered by God's Almighty hand". Both sides did their part.

Can we say the same? As we sit comfortably in church thanking God for the benefits we enjoy from living in this country, do we resolve to do our part to make a good thing better? Do we do what we can as responsible citizens? While thanking God for our standard of living, do we do an honest day's work for a day's pay?

Consumers or conservers?

We need to remember there was more to the pioneer harvest than reaping the fields and plucking the fruit from the trees. The major work of the autumn months was storing, preserving, conserving, drying, smoking the bounty of the summer. A hard time was coming and it was vital to be prepared.

How often do we think of the future when we thank God for our bountiful present? We know that people are predicting that the resources underlying this bounty are running out. We know that in some parts of Canada we are mining the soil by demanding ever higher yields per acre from it. We know we are poisoning our lakes and rivers. What we are doing, or saying, about it?

Giving thanks for Creation is not enough.

We admonish our children when we give them a new bicycle to "show their appreciation by taking good care of it". God is saying the same to us as we gather solemnly on Thanksgiving to thank him for His great goodness to us.

As the prophet Amos warns us, God hates and despises our feast days and solemn assemblies if they are not coupled with justice and responsibility to our fellow men. Our fellow men include, in my view, the generations yet unborn.

Without better stewardship on our part, what will Thanksgiving be like for our great-grandchildren? Let us make Thanksgiving a time for looking responsibly to the future as well as gratefully at the past and present.

OFFICERS' ODDMENTS

October is a sort of "redding-things-up" month—raking leaves, closing up the cottage, planting tulip bulbs, shaking heads over last year's snowsuits and "how those kids have grown!". Too early to put up Christmas lights, but not exactly unwise. Families celebrate Thanksgiving; small people live for Hallowe'en. It's a busy month.

Busy too for some WMS people:

—take **Programme Convenors,** *whether the studies chosen are winding to a close, or just begun. Each meeting is a challenge. For those who will begin the China study in January, now's a time to order the study packets, books, and check on audio-visual aids;*

—take **Synodical Secs** *who find themselves not only with leaves on their lawns but with bundles of Annual Report Forms on their desks. Off with these as soon as possible to* **Presbyterial Secs** *who, in turn, are urged to clear* **their** *desks and send the Forms on to Group Secs with speed, for one knoweth neither the day nor the hour when the mail will not go through;*

—take **Glad Tidings Secs.** *There's Ziefried the Computer eager and waiting for lists of 1979 "Glad Tidings" subscribers. The price $2.00, a bargain in Inflation's Day;*

—take **C O C and Explorer Leaders,** *knee-deep in children, we hope, and launched enthusiastically into the China theme, having remembered to register their groups with the Children's Work Sec. at Head Office. Help will come their way from her, if so.*

*—take those on the other side of the counter—***W M S Group Members.** *Are helps going from* **you** *to your Youth Leaders—baby-sitting, study packets, craft materials? Helps for busy people.*

NEWS

GERMAN CHRISTIAN WOMEN DEMAND BOYCOTT OF SOUTH AFRICAN PRODUCTS

Frankfurt (EPS)—The "Evangelical Women's Work in Germany", an organization which links together some 40 Protestant women's groups in Federal Germany, has stated that in support of the struggle for justice in South Africa they have initiated a boycott of South African products throughout the Federal Republic. Posters and tracts distributed this week by the organization carry the legend: "Don't buy the fruits of apartheid".

Housewives in Germany are being encouraged to refrain from buying food products, fruit, vegetables and tinned goods, coming from South Africa and to protest against the importation of these goods in the shops of their towns. "It is us, the buyers, who can decide if a product should stay on the market. It is us, the women who have this particular power, we now want to use it" said a statement.

Explaining the reason for such a step, the general secretary of the organization, Hildegard Zumach, who is also a member of the Central Committee of the World Council of Churches, declared: "The blacks in South Africa fight for a more humane life and a better future for their children. They are our brothers and sisters who count on our prayers and hope for our moral support. The struggle in South Africa increases."

PACIFIC CHURCHES AGAIN URGE NUCLEAR FREE ZONE

Baroko, Papua New Guinea (EPS)—The Pacific Conference of Churches' (PCC) stand on a Nuclear Free Pacific has been sent to the UN General Assembly Special Session on Disarmament. It states that it wants the Session "to give the highest priority to nuclear disarmament" and to strive to reach an effective solution to the substantive items on the agenda. The document specially notes:

—adopting a declaration on disarmament;

—adopting a programme of action on disarmament;

—making more effective the role of the United Nations in disarmament;

—instituting international machinery for negotiations on disarmament, including the convocation of a world disarmament conference.

The PCC is a fellowship of twenty churches or national councils of churches embracing nearly all Pacific Islanders in Polynesia, the Christians of Fiji, New Hebrides, New Caledonia, Solomon Islands, many Christians in Micronesia, and it enjoys fraternal relations with Christian communities in Papua New Guinea.

Since 1974, the PCC has condemned the continued use of the Pacific by foreign powers for nuclear weapons testing, (France and Russia are both mentioned) and has asked for the creation of a Nuclear Free Pacific.

NO ARRIVING LATE FOR THIS CHURCH

Edmonton (CCP)—The Clareview United congregation meets each Sunday behind locked doors.

The new congregation in the north-eastern part of the city is holding services in a juvenile detention centre chapel. Doors are unlocked to let members in and locked again behind them.

From time to time, some of the 60 juveniles at the centre join the congregation in the chapel and members have also held a potluck dinner in the building.

Clareview officially began services last September. It is one of several new congregations in developing subdivisions of Edmonton.

PLAN TO POLISH CHURCH MEDIA IMAGE

Charlottetown (CCP)—Better television and radio programs may be produced by the United Church and other Protestant denominations here if a new communications project is successful.

Loran Fevens, head of Queens County Christian Communications Commission, feels that programs now produced by local churches show poor planning, little involvement, and bad technical production.

Almost all of the 73 churches that the Commission approached are willing to support the one-year period.

Initial funding came from eight ministers in the area who borrowed $6,000 on their own signatures, and a financial campaign is now underway to raise the remainder of the $36,000 needed.

Pastors and lay representatives will be used as resource people rather than producers of programs under this project. The Commission will schedule newspaper announcements and radio and television shows of all participating churches.

NEW FORMS OF WORSHIP INVOLVE INDIAN YOUTH IN SOCIAL PROBLEMS

Whitefield, Bangalore (EPS)—Forms of worship which end with a challenge to the worshippers to leave their prayers and go out into the world and worship God through revolutionary involvement, and for change of an unjust system, were produced during a ten-day "School of Worship" at the Ecumenical Christian Centre, Whitefield, Bangalore, in March.

The meeting examined the social relevance of worship and how prayer services could be made an expression of relationship with God and man in a world which calls for human commitment and action. It was also discussed how worship styles, at present alien to Indian culture, could be made more Indian in expression.

The first three days of the school were spent in analysing the prevailing unjust political, social and economic situation in India. The latter part of the school was used by participants to prepare worship forms on issues such as unemployment, Harijan opposition, police atrocities, dropouts from the education system, and slum eviction. These new worship forms will be printed in a book of worship to be used at youth group meetings and conferences.

The school participants represented both lay people and clergy.

BUS SERVICE FOR SENIORS

TILLSONBURG, Ont. (CCP)—In Tillsonburg, Bethel Temple's blue and gold bus is providing once-a-week transportation for senior citizens to the downtown area.

On a Thursday at 9:30 it begins its pickup, parks downtown at 10 a.m., and returns at 11:30.

There is no charge for the trip and senior citizens using it are under no obligation, says Rev. H. G. House, pastor. It's a community service.

wms highlights

Thank-Offering Meeting, Penticton, B.C.

At the WMS Thank-Offering meeting of St. Andrew's Presbyterian Church, Penticton, B.C. Mrs. K. C. Doka, vice-president of the B.C. Synodical spoke about "Missions and Conditions in Caribbean Countries". She accompanied her husband on a tour of mission work there during the past year.

She gave a vivid and worthwhile description of living conditions and missionary problems. Slides of the Caribbean were shown as well as artifacts.

Evening Church Service, Westmount, Edmonton, Alta.

An April evening Church Service was held at Westmount Presbyterian Church, Edmonton, with Dr. J. E. Bigelow in charge. To it came Synodical and Presbyterial Officers, as well as members of the local Council of Churches, and our local ministers and their wives.

A small figure in a bright pink sari, Miss Margaret Kennedy, who has recently returned from India, was the guest speaker. She told how much happier the people on her mission field were when they became Christians, and how the natives taught by our missionaries are now teaching their own people.

For Edmonton Presbyterial it was a doubly happy event. A request was made to Presbytery for joint evening church services once a month.

Swift Current, Saskatchewan, Spring Thank Offering

St. Andrew's Presbyterian Women held their Spring Thank Offering in the form of a Mission Presentation at the 11 A.M. Worship Service on April 9th. The service was conducted by Mary Findlay and the scripture lesson read by Lois Noble. The children's group, represented by Joyce Donaldson (in the picture) gave a presentation on our church's work in Guyana. The other ladies, dressed in native costume, spoke on Taiwan (Lois Donaldson), Malawi (Lillian Laing), Korean Church in Japan (Kathleen Ens), Nepal (Anne Short) and India (Eva Little). Other ladies from the group acted as ushers and received the offering.

Western Sectional of WMS held a joint meeting, St. Paul's, Prince Albert, Sask.

The Western Sectional of the WMS held a joint meeting in St. Paul's Presbyterian Church, Prince Albert, recently.

We were privileged to have with us Mrs. Margaret McGillivray of Toronto, who enlightened us on the Study of China. She pointed out that China has a communist government and we should be aware of the conditions there, and how God may be able to move China.

50th Anniversary

Willing Talent Workers of First Presbyterian Church, Thunder Bay, celebrated their 50th Anniversary with a Tea in the Church Hall on April 8.

A highlight of the afternoon was when Mrs. Gladys McDougall read a short History of the Willing Talent Workers, from its small beginnings in a store building on Edward St. on April 11, 1928—when there was no Church, no Minister, and all work was done by the Women. The name "Willing Talent Workers" is taken from the parable of the Talents.

Mrs. Rachael Gammond read the many congratulatory messages received.

A most enjoyable and successful afternoon was had by all who worked and there was much reminiscing by the Guests.

St. Andrew's Presbyterian WMS, Wallacetown, Ontario, 70th Anniversary

The president, Mrs. Ronald Ford opened the evening meeting to which neighbouring church groups as well as former members had been invited, with a call to worship.

The guest speaker, Rev. Miss Leslie Landell of Atwood very ably brought the message of "Forgiveness", urged that families seek out any ill-will or grievances carried within the family and seek forgiveness for themselves. She stated that one of the hardest things in life is to come to the foot of the cross, and with Christ's image before us, seek genuine forgiveness. But this we must do if we are to receive God's forgiveness and power to forgive others.

Chatham Presbyterial, Knox, Wallaceburg, Ont.

The 75th Anniversary of the Women's Missionary Society, Knox Presbyterian Church, Wallaceburg was celebrated with an historical sketch given by Mrs. J. E. Caughey. Over the years, 53 life memberships and 14 honorary memberships have been presented.

The guest speaker, Mrs. A. Hoggarth of London, had as her theme "Except the Lord build the house, they labour in vain that build it". In the building, she said, we need continuous effort, diversity of gifts, the power of the Master Builder, and willing hands.

100th Anniversary, Knox, Embro, Ontario

An historic event took place in Knox Presbyterian Church, Embro on May 10, 1978, when the Women's Missionary Auxiliary of that Church celebrated its One Hundredth Anniversary.

Rev. James E. Sutherland D.D. of Malton was guest speaker. He spoke of his years of Mission work in Taiwan, reviewing the founding of the Presbyterian Church there by Dr. George Leslie MacKay, the first foreign Missionary to go from the Embro Church in 1871. He followed the changes there during the years and the problems facing the Christian Church today. Miss Anna MacKay, Toronto, daughter of the late Rev. George W. MacKay described some interesting memories of her early life in Taiwan. Guest Soloist, Mrs. Grace Wu of Toronto and a native of Taiwan, chose as her musical selection "Behold What Manner of Love" by T. Dubois.

The President, Mrs. Verne MacArthur, presided for the programme. Among the many visitors for the day were former members and friend, among them Miss Ida White, R.N. from India.

First Presbyterian WMS, Pelham, Ontario, 60th Anniversary

First Presbyterian Church, Pelham, celebrated 60th anniversary of the Women's Missionary Society, with a special evening service in June. Music was rendered by the choir who sang that good old missionary hymn "From Greenlands' Icy Mountains", and also by Mr. George Hicks who played "The Lost Chord" with his cornet. The Guest speaker was Mrs. Frank Gillespie, of Niagara-on-the-Lake, who very ably presented an overall picture of the Women's Missionary Society, with regard to aims, activities, accomplishments and its public image.

25th Anniversary Meeting, St. Enoch, Hamilton, Ont.

The Ruby Walker Auxiliary WMS of St. Enoch Presbyterian Church, Hamilton, Ontario celebrated their 25th anniversary with a meeting on Wednesday, May 17, 1978. Mrs. Ninette DiGangi, under whose leadership the Auxiliary was formed, gave a challenging address on the role women played in the early Christian church and also of the work of present day missionaries in India and Pakistan. Letters of greetings and congratulations, received from former minister's wives and members, were read, and everyone enjoyed the refreshments and time of fellowship which followed the meeting.

The Annual Women's Week-end Retreat, Richmond, Que.

The Annual Women's Week-end Retreat, was held at Camp D'Action Biblique in Richmond, Quebec during the week-end of June 9/11th.

The Devotions, Bible Study, Sunday morning service, as well as a Saturday afternoon session all fitted in with the theme "Giving and Sharing—Each One's Responsibility".

As the ladies packed and got ready to leave for home on Sunday afternoon, it was with the feeling that, though fewer in numbers than at former Retreats, the inspiration and warm fellowship left nothing to be desired.

The 64th Annual Meeting of North Bay Presbyterial

The 64th Annual Meeting of North Bay Presbyterial was held in Knox Church, Sudbury, Saturday May 6th, 1978, with Mrs. Dorothy Taylor, President, presiding. The theme was "Christ in Canada 1978: What is our Christian response"?

After words of welcome and the reports of Treasurer, Mrs. A. Ross and the various secretaries, Mrs. Taylor and Mrs. M. Roy rendered a beautiful organ-piano duet. The highlight of the morning session was the talk given by the Honorable James Jerome, M.P. for Sudbury, and Speaker of the House of Commons. He spoke of his role as speaker and the challenge of a changing Canada, sparked by, Réne Leveque's successful election by the Québecois. Through French-English controversy, Canadians will see what they really are. He feels the church has a part to play through their elected representatives. A question period regarding French-English relations followed. Mr. Jerome was introduced by Mrs. M. Kerr and thanked by Mrs. F. Tilly.

Following the afternoon devotional by Hillside's Marlene Waddell, the Dorothy Douglas group of Knox offered an entertaining skit "Christians? Chrétiens?" written by Marj Edgar. Two Presbyterian French-speaking women discussed with two Presbyterian English-speaking women their responsibilities as Christians in our country. The theme was introduced by a bi-lingual "O Canada" and ended with "They will know we are Christians by our love", sung by the Dorothy Douglas group in French and then by all the congregation in English.

It was with great delight that we had Mrs. Clare Ellis, President of Toronto-Kingston Synodical, speak to us regarding pressing on with Christ as our leader and guide. Her analogy of quilting equipment and the work of being a Christian brought the point home.

Books

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

MINOO'S FAMILY 2.75
by SUE HEFFERNAN
ILLUSTRATIONS BY FRANCES McGLYNN

PLEASE MICHAEL, THAT'S MY DADDY'S CHAIR 2.75
by SUSAN ELIZABETH MARK
ILLUSTRATIONS BY WINNIE MERTES

THE LAST VISIT 2.75
by DOUG JAMIESON
ILLUSTRATIONS BY FRANCIE KIRK

LITTLE PILGRIM'S PROGRESS 2.25
by HELEN TAYLOR

If you are looking for a birthday or Christmas gift for a favorite neice, nephew or grandchild you will not likely choose one of the first three of these books. But in these days of epidemic divorce if you have a little friend who is troubled by family breakup either Minoo's Family, or Please Michael, that's my Daddy's Chair could be helpful. Written for beginning readers the text is easy and the story of others who have come through the same experience could be comforting.

If your little friend has lost a loved relative or friend by death then The Last Visit will be your choice. Doug Jamieson has put death and on-going life in perspective and in language and situation the six-year-old can read for himself and understand.

Little Pilgrim's Progress is an old friend with a new title. Little Christian's Pilgrimage was one of my children's favorite books and here it is with only the title changed. The change is a good one as this is Milton's Pilgrim's Progress beautifully presented in present day English. The children will enjoy it and if you found it hard going in the original you will enjoy Helen Taylor's version.

—Flora Cleghorn

LOVE IS LIKE AN ACORN
by MATSU CRAWFORD
(Zondervan Publishers) $1.45

This romance story is about a young man who is desperate to search his past. He is raised in a society as part of it yet different and why was this so. In order to understand why he had to search for his real father—whoever and wherever he may be.

He was schooled in Japan as a medical doctor and was offered an excellent job on Staff of Surgeons in Japan. He had to decide whether to accept this position or go to America in search of his father.

His search was partly in vengeance and yet when he did meet the man who was his father—the new found faith he had experienced melted the hate into love—a love shared by father and son alike.

A moving story which puts Christian love into action. This book is light reading.

—Sheila A. Cochrane

POSTAGE
First Book—$.25
Each additional book—$.10

AREA EDUCATIONAL CONSULTANT APPOINTED TO AREA 7

Recently Mrs. Jean Munshaw was appointed as Educational Consultant in area 7 which includes Huron, Bruce and Grey, Maitland, Sarnia and Stratford Presbyterials and the Presbyteries in this area.

Mrs. Munshaw was born in Sackville, New Brunswick. She graduated from Ewart College in 1974 in the Diploma Program and has secured some University credits since graduation.

Before coming on the Area Educational Staff, Jean worked as a Congregational Deaconess at First Presbyterian Church in Chatham, Ontario and a Deaconess and administrator at the Rexdale Presbyterian Senior Citizens Corporation.

During May and June Mrs. Munshaw was involved in a period of orientation and preparation for area work. She lives in the Manse at Lucknow Ontario. Her mailing address is: P.O. Box 219, Lucknow, Ontario, N0G 1H0. Telephone: 1-519-528-2629.

SYNODICAL GIVINGS

January to July

OBJECTIVES		1977	1978
$ 27,000	British Columbia	$ 7,679	$ 12,199
25,000	Alberta	9,204	12,932
15,000	Saskatchewan	6,111	6,365
21,500	Manitoba & Northwestern Ontario	5,761	9,019
194,000	Hamilton & London	74,200	79,878
198,000	Toronto & Kingston	63,036	85,313
89,500	Quebec & Eastern Ontario	39,816	40,338
$570,000		$205,807	$246,044
	SPECIAL GIFTS		$ 8,280

In Remembrance

Mrs. Athol Bruce
Knox, Belgrave, Ont.

Mrs. A. J. (Ella) Krueger
St. Andrew's, Cambridge (Hespeler), Ont.

Mrs. A. (Lilly) Gorman
Knox, Grand Valley, Ont.

Miss Annie Webster McIntosh
Knox, Guelph, Ont.

Mrs. Flora Ault
St. Matthew's, Ingleside, Ont.

Mrs. Davidson Hamilton
Knox, Listowel, Ont.

Mrs. D. (Mary) Keith
Knox, Teeswater, Ont.

CONTEMPORARY CHINA

mission study 78-79

Mainland China, with its nine hundred million people, represents about one-third of the world's population. It will play an increasingly important role in world politics, economics, and value systems in the years ahead.

As the lines of communication between China and the rest of the world become reestablished, it is of utmost importance that Christians in other countries gain as clear an understanding as possible of the situation there now.

We may not always like what we discover. We may even question the facts or their interpretation. But we ought to know, and be prepared to discuss and reflect on what those facts may be saying to us as Christians.

One of the most significant things about this study is the challenge it presents to the assumptions and life-style of people in the Western world, including Christians.

If you are prepared to be challenged, to "dialogue" vigorously with issues presented, and to learn from the experience, the China study will be a most worthwhile experience.

The August/September issue of Glad Tidings included alternate or additional programme resources.

ADULTS

Contains basic book, "China: Search for Community" and guide. "Searching for the Real China". A supplementary guide contains introductory study session, bibliography and notes on the guide. $5.00

TEENAGERS

Contains a diary of a teenager's trip to China; a Leader's guide containing session plans, resource list and worship suggestions; a picture sheet and related articles. $3.00

YOUNGER CHILDREN

Contains a storybook with photographs, "Pandas in the Park", introducing children to everyday life in the People's Republic of China. Also contains the Learning-Giving Emphasis. $2.25

OLDER CHILDREN

Contains the anthology, "Through the Moongate", which includes stories, songs, poems, sayings and imaginative line drawings. The Learning-Giving Emphasis is also included. $4.50

DUAL CHILDREN'S LEADER'S GUIDE

For use with "Pandas in the Park" and "Through the Moongate". Creative plans for activity centres and helpful background information to assist leaders in developing an exciting study. $3.50

CHINA: MAP'N'FACTS

A three-color 23×35 inch map with ink sketches and basic information on China. $1.95

FILMSTRIP

"China: Take Three" This filmstrip, cassette and guide presents several perspectives on China. $7.50

POSTERS

"China Look: Ideals of Life in Poster Art" Six full colour prints depicting ideals of Chinese Life. $6.95

Order from the WMS bookroom

NOVEMBER 1978

GLAD TIDINGS

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CONTRIBUTOR

Mrs. Muriel Ledingham is Children's Groups Secretary for Westminster Presbyterial.

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NOVEMBER 1978
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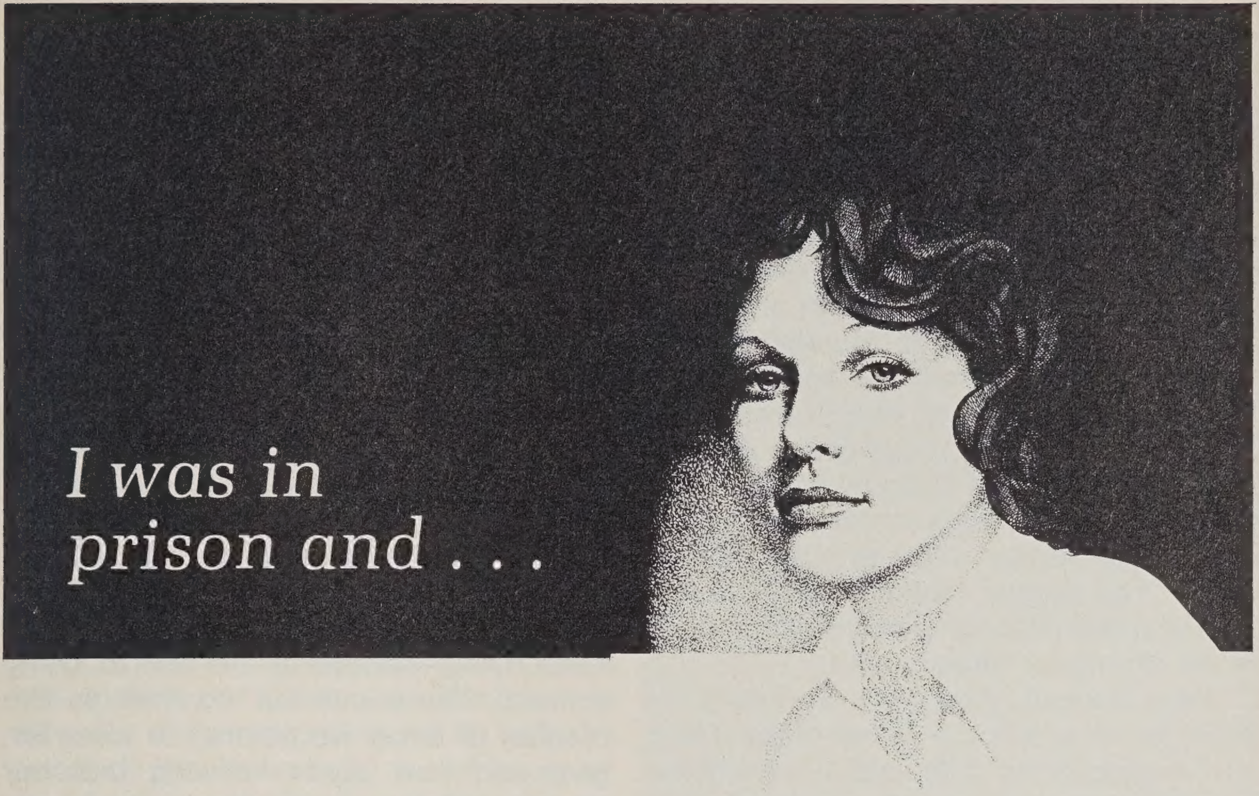


I was in prison and . . .

by Carolyn Boyer

On September 27, 1978 nine men and women gathered in Board Room 1 at 50 Wynford Drive in Toronto. This room is the setting for the meetings of many committees and tasks groups whose work influences the life and mission of The Presbyterian Church in Canada. One could almost hear the echo of the words and prayers of hundreds of people who have met with varying degrees of commitment to decide how to be servants of Jesus Christ.

A business-like atmosphere of formality, objectivity and nitty gritty reporting settled upon the meeting of the Institutional Chaplaincies Committee of the Board of Ministry. Even impersonal encounters, stifled yawns, noisy coughs, and growling stomachs (human frailties stoically endured at "committee meetings") could not repress the vital work of this committee: that of loving our brothers and sisters in prison.

The agenda of the meeting included a report about a newly employed chaplain which led to a discussion about criteria for selecting and educating chaplains. Correspondence was received about the man-to-man (M2) Organization in Ontario. Man-to-Man is a Christian organization that initiates friendship between a member of the community and an inmate of one of Ontario's prisons. M2 is founded on the fundamental belief that a person's life can be changed regardless of circumstances, past or present. Correspondence also included a request for financial support from "The Bridge" an organization formed by Miss Daisy Dunlop, a former missionary to India. "The Bridge" seeks to act as a link between the prisoner and the community in the Brampton, Ontario area.

John Duncan, Associate Secretary for Evangelism and Social Action of the Board of Congregational Life and a committee member reported on his newly elected post as vice president in the Ontario Provincial Interfaith Committee on Chaplaincy. He sought the Committee's approval to send our annual $200. contribution to Alternatives, a National Community Education Programme of the Church Council on Justice and Corrections. Alternatives is seeking to increase awareness and understanding about criminal problems and solutions in an attempt to foster respect and reconciliation as a more noble goal of our justice system rather than perpetuating the existing condemnation and punishment. The committee approved the grant request.

Committee member Goodwill MacDougall of the Board of Wold Mission is the new vice president of the Federal Inter-Faith Committee on Chaplaincy.

He reported that the federal government is increasing the building of prisons and the hiring of guards while decreasing the hours of employment for chaplains.

As the meeting came to a close I was still thinking about an anecdote told by Arnold Bethune, a full time chaplain, at the beginning of the meeting. A former inmate came to Arnold deeply troubled about his attempt to find a church home. Wanting to continue the Christian growth and fellowship which he had experienced in prison, the released inmate sought the help of a local minister. He told the minister his story. He had served time for arson. The minister promptly sent him on his way to another church down the street. In a way the story is comical—Reader's Digest would probably pay $50.00 for it—but the humour subsides when one realizes that "the least of these my brothers" was rejected again.

The most important learning I took away from the meeting is the idea that one must keep trying—accepting the risk of being conned. There can be no limit to the number of times we attempt to love, forgive and love again knowing that our church buildings, furnishings, our very lives are worth the risk of acting out God's love.

Caring for our brothers and sisters in prison is a sorely neglected area in local church life.

"When thee builds a prison, thee had better build with the thought ever in thy mind that thee and thy children may occupy the cells." So said Elizabeth Fry during her mission for prison reform in the early 1800's. Fry took seriously the commission of Jesus "to visit the prisoner." She acted as God's instrument in her time to change unjust laws and sub-human living conditions endured by those incarcerated. She knew that God loves the most hated sinner and that she could do no less.

Jean Vanier who lives the life giving message of hope found in Jesus Christ in these times writes in *Be Not Afraid:*

"My experience at L'Arche over the last 10 years and my experience with wounded people—men and women in prison, young people who are confused and lost—convince me more and more that all of us are yearning for love. In our world, with all its false values we can too often see only egoism, indifference, and a search for material things. We all yearn for love and yet it can seem impossible to reach. This is why our world is so sad and why so many people live close to depression, frustration, and aggression. This is why so many people throw themselves into hyperactivity, seeking unending pleasure and riches and power. This is why so many people build barriers and hide behind them. Love seems impossibly distant and people are afraid."

In the special report on the state of the church found in the Acts and Proceedings of the 104th General Assembly, "one trend in society which has affected the church is 'the epidemic of loneliness.' Canadians in all walks of life are calling out for help, for evidence that 'somebody cares' in an increasingly mechanized and depersonalized society. Isolation and alienation are caused, at least partially, by social systems and procedures which separate people from one another . . . managing their days and their lives; deciding what they shall do and whom they shall see."

According to this report a great strength of The Presbyterian Church is its seeking to speak with a prophetic voice and to minister with a compassionate heart to the needs of society, but uncertainty as to who should speak for the church results in a slow response to social issues.

The report goes on. "One of the major challenges confronting the church is that many Chrisitans seemingly fail to see the connection between faith and justice, or prayer and politics. There is evident a need to stress more than ever the 'both/and' nature of Christianity as a whole life response; that along with Word and Sacrament it involves a life view and a way of living that commits Christians to faith and social justice, love and responsible stewardship."

ON VISITING A CHURCH

(by Jim)

"When I first walked into Church, I felt as if I was there for the purpose of being put on display.

Like here we have the big bad criminals. But after the introductions were made and we started to open up with the people present I found to my surprise that the people there really wanted to know what really happened in jail. Not the T.V. versions. So we told them what purpose we thought the church was serving in jail. And they wanted to become more aware of the situations that we face in here. But what really surprised me was that they had an honest desire to help, but they just didn't know how or where to start. Which is really great because I think the only way people on the outside are going to overcome shall we say, fear of people in prison is to establish a much better line of communication. Overall it was a great experience for me."

(from Meditations, Poems, Reflection, comments and Stories. Alternatives.*)*

Chaplain Arnold Bethune, along with a core group of inmates and community volunteers, comprise the community of faith at Maplehurst Correctional Institution, a medium security unit in Milton, Ontario. Their programming sounds like that of any local church—Bible Study on Tuesday nights, a Wednesday evening Human Relations group where people learn how to begin and maintain meaningful relationships, a prayer service on Thursday nights (this year led by Dave Vincent, a 3rd year student at Knox), an informal dialogue on church issues followed by the Eucharist on Friday night, a Saturday morning discussion followed by the Mass led by a Roman Catholic priest, and Sunday morning worship conducted by members of the Salvation Army. A host of dedicated community and church volunteers among whom is Helen Schizzissi, an elder at Knox Presbyterian Church in Milton, Ontario, visit Maplehurst weekly and become part of the fellowship and growth happening in that place.

Commenting on local church involvement Arnold Bethune says "There are not likely to be lasting changes in people from Maplehurst unless they find support in the community for growth and a chance to take part. I have seen a lot of seeds, planted. In almost every case, if they're going to make it, they're going to have to find support in the community. I guess that is why I see the church as having such a vital role as the place for alienated people!"

David Braun, a former prison Chaplain now a pastor in Winnipeg, Manitoba outlines 3 things for a church to be aware of if people are going to get involved in the criminal justice system.

1. Inmates are persons like ourselves.
2. Prisoners do respond to love, sincerity and caring relationships.
3. The penal system has failed to help persons move back into Society.

Braun says that Christians can make a two fold response:

1. Carefully study corrections and related problems in order to work intelligently for better laws.
2. Volunteer in large numbers to help meet the needs of those presently in trouble.

Some courses of action that local church people can take are:

1. Find out where your local jails are and who the chaplains are. Arrange a time to get together for a discussion of prison life and your involvement.
2. Find the addresses of the local Elizabeth Fry or John Howard groups in the phone book. Call and ask for a packet of information about these groups.
3. Get hold of the Alternatives Kit. Your minister should have received one in the fall of 1976. If not, contact:

   Alternatives,
   404 Jarvis Street,
   Toronto, Ontario, M4Y 2G6.

   Alternatives have many resources and suggestions and probably the best study material around.
4. Ask what's being done in the area of visiting and caring for prisoners at your next committee, session, Presbytery or WMS meeting.
5. Write for a copy of *Friend—Have you Been in Jail Lately?*—a guide to jail visitation published by Friends United Press, 101 Quaker Hill Drive, Richmond, Indiana, 47394.
6. Read *Be Not Afraid* by Jean Vanier—Griffen Press Ltd. It's in the library or your local book store. You might want to use it as a group study book or for worship purposes.
7. Greet every stranger at your church as you would Christ himself knowing that persons are subjects of love not objects of charity. ●

The Church Among the Bhil People

by Margaret Kennedy

It was late afternoon in the valley of Amkhut, Central India. Soon the sun would go behind the hills and Chomriya must gather up the goats and take them to his home. His two friends and he were playing with stones in a shady spot. Suddenly they became aware of a horse approaching and two Indian boys walking behind it, carrying large bundles. The man on the horse was wearing a topee such as the British Government agents wore when they came once a year to visit the Maharaja of Al rajpur. This could not be an agent as men had not come ahead to set up the tents. The boys retreated more into the shadow of the banyan tree. The man swung off the horse and looked around. The boys watched—should they run or should they wait and see! The red-skinned stranger ran his hand down his horse, caught sight of the boys under the tree and indicated to them that he needed grass and water for the horse.

Slowly Chomriya came out from the shadows. He was ten years old, in charge of the goats, a strong Bhil boy, bow and arrows were to hand, so why should he fear! So began the love story between Dr. John Buchanan, and through him Canadian Presbyterians, with the Bhil people of western Central India.

That was in 1898, when Dr. Buchanan left the city of Ujjain and rose to the opportunity of entering new territory with the Gospel of Jesus Christ. His heart went out to these tribal people, pushed back into the stony hills centuries ago, yet remaining in their own culture as distinct from the Hindu culture and religion around them. Each Bhil family lived on their own land, protected by a thorn fence, dogs, bows and arrows. Happy-go-lucky with a sense of humour, brave—characteristics that Dr. Buchanan recognized as similar to his own Highland ancestors. Similar too was their ability to swoop down and plunder their enemy! Later on, Dr. Buchanan visited various of his new friends as they served a sentence in the Maharaja's gaol—food was quite good there anyway!

The miracle of how a meaningful relationship was established between Canadians and the Bhils, of how the story of the grace of God given through Jesus Christ was slowly believed and became a life-transforming power, has been told many times—yet each time we can pause to give thanks and to wonder!

typical Bhil home

We gave thanks for 75 years of God's work through the Canadian mission when we celebrated the Jubilee in 1973. Chomriya was not there; he died before that date, but his grandson was there. Many boys are, of course, still herding goats, an honourable work, but not this grandson. He came up through the school which the Canadian Church founded, was taught by Bhil Christian teachers who had been sent out for training by the mission, was granted a scholarship for High School, then attended the I. McConnell School of Nursing in Jobat. I was in the big city of Indore a few years ago and met this grandson—he was studying to be a Tutor in the Post-Graduate School of Nursing. He is now on the staff of the Jobat School of Nursing and has recently married a fine Christian girl.

Can you visualize how the Presbyterian Mission was used of God to bring fulfilment in that one young life? I could multiply that story by hundreds of examples, but at least let me share one or two stories with you. Remember, you are involved!

Around the time of Dr. Buchanan's coming to the Bhil country, a terrible famine had swept over India. It reached western India about 1899-1900. The population of

distributing rice

the total country was decreased by 16% so that will indicate the terror that was abroad. From 1877, the Canadian Mission had been establishing schools, boarding centres, industrial homes, hospitals, and dispensaries. It would seem that indeed God had been preparing the missionaries to face this crisis of famine.

Thousands of villagers abandoned their dried-out land, took to the roads to find food somewhere; children were abandoned, many were sold; families were broken up. Mission work was all stopped in order that help could be given to the Government as famished hordes poured into camps and centres. The Christian Church was ready and organized. The Christian leaders took up the burden of caring for the stranded ones, particularly the widows and orphans. For these, it was not only one year's food to be provided but there had to be teaching, training, work opportunities so that lives could be made meaningful again. The solid foundation of the mission and the band of dedicated Christians now were used of God in a wonderful way.

Further south, in the Poona area, Pandita Ramabai was meeting the crisis in a similar way—such pitiful tales were told and such heroism! In the Amkhut area, children wandering along the roads were brought in and a programme of work and learning was started. Many of those orphan boys and girls grew up to be real stalwarts in the young church. One such boy was Tezlo. He became a teacher, then a home mission evangelist and eventually, pastor of the church in Amkhut. After his death, his son Samuel became the pastor of this church and was the key person in the Jubilee celebration in 1973. The whole Tezlo family is making an outstanding contribution to the church and to the service institutions in the total area. They have committed themselves to serve, in school, hospital, villages, as unto Jesus Christ.

This commitment I saw again recently in the oldest daughter, Bertha. She is a teacher in the Amkhut school and a leader in the Women's Fellowship. She, with a group of teachers feel they should use their time during the hot weather holidays in some service for the Saviour. They plan 2 or 3 days retreat (often helped by Agnes Hislop), then go out witnessing in nearby village homes for two weeks. Sometimes they rent the jeep and go to market centres. For the last two years, Bertha has also come with me to Toranmal, 3000' up, where there is a lake and a camping centre. She initiated having classes for both women and children of that distant place during our holiday, as the people there have so little opportunity for Christian education. She encouraged some young men teachers to come and they spent every morning witnessing in those hill villages.

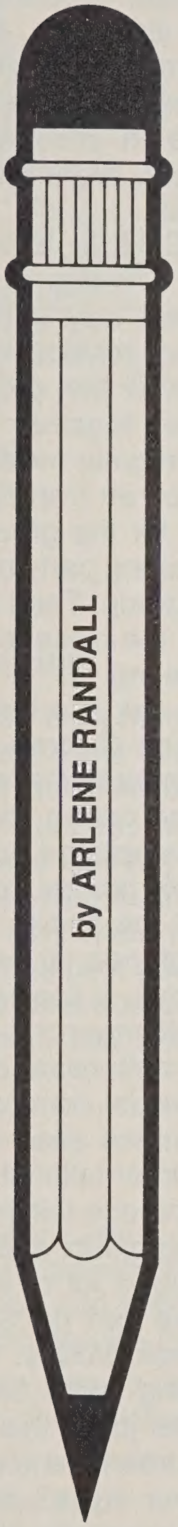
Last year, the Bhil Christian women heard about members of the Women's Fellowship in other parts of the Church of North India who fast during Lent and carry out projects by means of the money saved by not eating. Many decided that they too must do this. What project should they carry out? Sure enough, Bertha and the Amkhut women led the way! They wrote and asked every church Fellowship if they would share some of their offering to help in the project for Roshan. So now, Roshan a ten-year-old girl, blind from birth, is in a School for the Blind a 24-hours-journey away from Amkhut, completely outfitted by the women. They also provided for the transportation of Roshan, her mother and an escort on the train and bus.

During the Jubilee celebrations, Rev. Daniel Patlia, a Bhil Christian who had been educated in a nearby area and has his M.A. B.D., came as one of the speakers. Hundreds of Bhil Christians were stirred as he challenged them to see what God was expecting of them now. God said (Isaiah 54:2) "Enlarge the limits of your home, spread wide the curtains of your tent; let out its ropes to the full and drive the pegs home." How much had been received; how much work was left to be done and now the task was theirs. The Canadian mother church had sent missionaries, had built churches, schools, hospitals; now, in this Amkhut jungle, were the trained Bhil Christian doctors, nurses, teachers, administrators, who were running the institutions; here were the pastors, elders, Christian families; but all around were still thousands of Bhils living in the fear of evil spirits, seeking help from witch doctors. The task was clear; the Gospel is for all.

How thankful we can be and how splendid it is that we of The Presbyterian Church in Canada have been used in the establishment of the Bhil Christian Church. Now it is a definite part of the Church of North India, but always we will be the mother church of that area and still we have a part to play. The friends there look to us for our prayers, for our loving interest and for financial support so that the medical and educational institutions can play their role in serving the wider community and be used as vehicles of witness to the love of God in Jesus Christ.

You have been involved—stay involved! ●

creative use of "free days"



by ARLENE RANDALL

Another PD Day! Christmas break! Spring break! There seem to be so many "extra" free days for the kids. Some children are fortunate enough to have parents or sitters with transportation, time and ideas to help make these free days exciting and meaningful. But what happens to those less fortunate?

Some people feel that the Church has a responsibility as well as a terrific opportunity to provide a ministry to these younger members of our family of believers.

Just think of what things can be done! How can we really show these children we care about them and that they are important members of our community—not just on Sundays? How can we help them to enjoy their holiday? How can we make the best use of a free day? How can we be a good witness to the love of God in our community?

Look around you. What's happening at the library, the art gallery or museum? What's happening at the community center? Are there any special children's programs that you can plug into? Imagine all the children who might benefit if people from your congregation provided rides and adult supervision to some of these events.

Even making available a list of what's going on in your area would help some less informed parents discover new ways of entertaining their kids. A careful choice of films borrowed from a library or the Church's communication services could provide many children, both church and non-church kids, with an enjoyable learning activity.

Has your congregation ever had a Vacation Church School? Why not try this idea on a smaller scale—whatever the time is! Malvern Presbyterian Church in Agincourt, Ontario, did this during the school break last Holy Week. Three Bible stories between Palm Sunday and Good Friday were chosen and a three-day program was centered around them. The themes for the three days were—the great commandment, the annointing at Bethany, and the Last Supper. Learning centers provided space for more children and a greater variety of activities related to the theme. Each morning's program included singing, games, drama, a story, crafts and a snack. The last day focused on the Last Supper and concluded by having everyone join in on such a feast. One center prepared the meal and explained the meaning of every article of food or drink. Those things, such as the lamb, which were not available in reality were there symbolically. When the program was finished and all were leaving, some children asked "Can we come back on Monday, 'cause that's a holiday too?" This joyous experience was attended by both children from the congregation as well as some who had no Church ties. Since then a few of the latter have joined the Church School or mid-week groups of Malvern Presbyterian Church.

This same kind of program can be just as successful on a one-day basis. Just think of all the fun and learning that can take place.

You might rather concentrate on the fun and fellowship aspect and sponsor a sports day or a play day. Or perhaps, you can gather some children together to work on a special project—mission study, play, making Christmas decorations or gifts or Easter eggs, visiting a senior citizens home, and learning more deeply about the meaning of these and their significance in a Christian life. If you are more of the "campy" type you might have a short day-camp for the kids.

Are you a COC or Explorer, or Youth group leader? Are you a Church School teacher? A great way to build fellowship, and strengthen relationships and communication within the group itself, is to have them get together for something other than the regular meeting. Take them on a field trip, on an overnight camp, have a get-together for the group, or a special project, or a skating party or whatever is of interest to the group. Then see if there isn't a difference in the closeness of the group at the next meeting.

Perhaps the day is a holiday for everyone and not just children. Well, a list of possible intergenerational events might include a learning centre program with different activities geared to different age groups, or family groups, or different interests; films for the family; plays; outings such as a sleigh ride, or barbeque; or picnic; family camps; a special "tree cutting" event near Christmas; or a special service. If you have a multi-racial congregation or live in a multi-racial community you could probably with much ease and excitement organize an "International Night". There are a million and one things you can do to provide fellowship, fun, and learning.

Most of us put a lot of effort into doing the best job we can on Sundays and at regular mid-week groups. Often then, we dream of having more time so that we might do a better job in this ministry. Is the answer to our dreams and prayers already right before our eyes? Have we overlooked a great possibility for effective ministering in our community? There are plenty of "free days". Let's use them! •

Come to Christmas

by Muriel Ledingham

CALL TO WORSHIP

Leader: "And the Shepherds said, Let us now go even unto Bethlehem and see this thing which has come to pass."

"Know ye not that lowly baby
Was the bright and morning star
He who came to light the Gentiles
And the darkened isles afar.
And we, too, may seek His cradle
There our hearts best treasures bring
Love and faith and true devotion
For our Saviour, God, and King."

C. F. Alexander

INVOCATION

Leader: Come, Lord Jesus, in the fullness of your grace and dwell in our hearts. Let us come to Christmas with the joy and gladness of the angels, the wonder of the Shepherds, the hope and anticipation of the Wise Men, resolved that we may give ourselves in loving service to You and to those in need around us. Amen.

Response: (to be sung in unison) Hymn 130 vs. 4
"O holy Child of Bethlehem"

1st Reader: Luke 1: 30-33

2nd Reader: Luke 2: 4-7

Hymn 165 vs. 1 "Thou didst leave Thy throne" (sing in unison)

3rd Reader: But beyond the joy of the Christmas story is the Resurrection, for the beauty of Christmas lies, not only in the birth of Christ but in the sure faith that our Saviour lives forever.

Hymn 165 vs. 3 & 4 (in unison)

MEDITATION

As we come to Christmas is there room in our hearts and our lives for Jesus? Or is the answer the same as it was 2000 years ago, "no room"? We see the rushing crowds on the city streets, people absorbed in making more and more money, hungry children in slum areas, lonely old people pushed into the background, and bored men and women going from one cocktail party to the next. Nations war against nations and men plan more and more terrible weapons of destruction. We spend billions exploring space but neglect the starving millions on earth.

"Where is the Babe of Bethlehem?"
Glittering tinsel, festive holly,
Hurrying shoppers all quite jolly,
Carrying trains, or Christmas dolly,
But where—are the Shepherds?

Santa Claus will make his calls,
The Christmas greeting never palls,
Glowing lights when evening falls,
But where—are the Wise Men and the Star?

Christmas parties by the score,
Line-ups at the liquor store,
Christmas presents more and more,
But where—oh where is the Manger?

Marion Sturdy (by permission)

As we come to Christmas let us resolve to have room for Jesus in our homes. Let us not be so busy that we lose the magic and the glory of knowing that Jesus loved us enough to become one of us. Let us Come to Christmas to worship—to give and to receive.

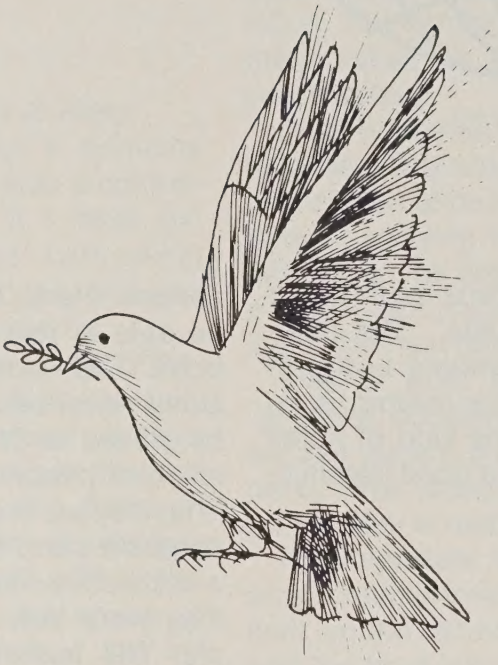
Let us worship with prayer and joyous carols, pausing in our busy lives to listen to the Angels' song "Glory to God—peace—goodwill to men".

Let us come to Christmas to give—our material gifts, our gifts of love and service to others, and the gift of our hearts and lives to Jesus Christ.

Let us come to Christmas to receive—Christ's gifts of love and peace and the tidings of great joy to all people, no matter what their race or colour or creeds. God's gift of His Son is for all who are willing to accept it.

So let us Come to Christmas with anticipation, with hope, with joy, with peace. Let His way of love fill our lives not only at Christmas time but throughout the year.

"Oh come to our hearts Lord Jesus,
There is room in our hearts for Thee".



Hymn 165 vs 5 (in unison)

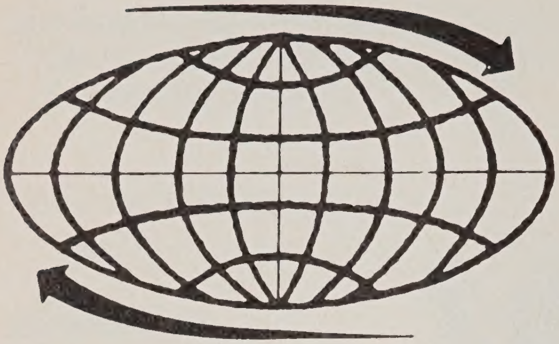
Prayer (by leader)

Our God, who each year makes us glad with the remembrance of the birth of your Son, Jesus Christ, and who has declared your love for all people through the gift of your Son. Let us worship with great joy and make room for Jesus in our hearts.

As we come to Christmas may our faith be strengthened and may each one of us give our gifts gladly and freely in Your service. May we learn to know you more fully, love you more deeply, serve you more faithfully in the name of our Saviour whose birthday we are celebrating. Give us grace to think, not of what we can get but of what we can give so that a new spirit and a new vision may be given to the people and the nations of the world. As we come to Christmas may we, like the Wise Men, go forward with our eyes on the radiant star which is Christ Jesus, our Lord. Amen.

Sing in Unison Hymn 153 "As with gladness men of old"●

(The Hymn numbers are from the new Book of Praise)



in the world

by Marjorie Ross

The mission study on China for this year includes "notes on the guide". The alternate study theme is "Covenant Living in Times of Change", and this column is intended to provide the same kind of notes for it. I hope you will find it a good introduction to the subject.

The "Big C" Covenant

Major source book: *The Liberating Bond*

Many groups find a programme of Bible studies serves as good nourishment, both spiritual and intellectual, for their members. You could easily find material for three or four meetings in the first half of *The Liberating Bond.* Supplementary material is found on pp. 4-6 of the other source book *Promises to Keep,* and any study books on the Old Testament will help you with the basic concept of Covenant.

Very briefly stated, the "Big C" Covenant is the promises made between God and the people of Israel that meant "He would be their God, and they would be His people". This Covenant was renewed again and again, beginning with Abraham and extending on to King Josiah. Tracing the Covenant is, in effect, tracing the history of God's dealings with the Chosen People throughout centuries of history.

Bible study really comes alive for us when it is related to our present day experiences. Here, in my opinion, you will not be able to rely too much on your source book. The second half of *The Liberating Bond* describes the many attempts made by groups of Christians to create communities of people "called out of the world". They hoped, like the Jews to be seen as a separate people, set apart from others by a distinctive life style which showed that they were truly different, truly God's people. The author of *The Liberating Bond* shows the role these "called out" groups have played in American history. We are all aware of groups in Canadian society—the Amish, the Hutterites, the Sons of Freedom. Our own Presbyterian history includes the Covenanters in Scotland who exchanged vows with each other not to accommodate their style of worship to conform to the dictates of the government.

Yet, a study of these "called out groups" does not seem to be enough. We believe that God has entered into the same Covenant with us in twentieth century Canada as He did with the people of Israel. But what are the signs which should set us apart from our neighbours? What are the signs and symbols of our Covenant with God? Is it rituals we perform? Is it a set of "shoulds and should nots" we try to adhere to? Is it our attitude to each other, to those outside the community, to the world? In short, what does God require of us today?

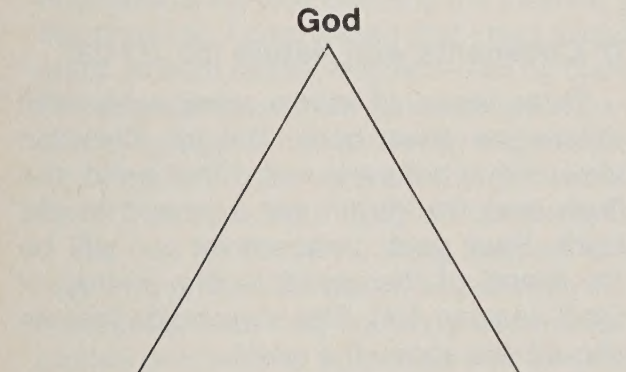
We believe He requires the same responses to Him as He did of the people of Israel so many years ago. These responses are all set down for us in the books of the Prophets. Searching them out is at once the purpose, and the excitement, of Bible study.

"Small c" covenants

Major source book: *Promises to Keep*

This is a work book, and it contains many stimulating ideas, but also a confusing wealth of detail. From it I have extracted four general headings. I am giving you page references in the book, and you can explore further for yourselves.

All "small c" covenants for us as Christians gain their significance from our participation in the "Big C" Covenant we have with God. God is implicit in all our relationships. A diagram illustrates this point. In each of the "small c" covenant relationships outlined here, you should fill in the object of the relationship in the space at the bottom right hand corner of the triangle.



A. Covenants With Ourselves
(pp. 30-31, 35-37)

A useful approach to understanding ourselves is to recognize that each of us is made up of many sub-personalities. For example, I might have one "self" who is energetic and conscientious. She makes a resolution to clean out the basement cupboards. Then I have a "self" who is lazy and just doesn't care about those cupboards. The chances are excellent that the lazy "self" will refuse to co-operate, and feel resentful at being asked to help. The conscientious "self" feels guilty that, yet again, nothing has come of her good resolution. The combination of guilt and resentment makes me, the total person, very uncomfortable.

What is needed is for a "covenant" to be established so that the parts of the personality can be at peace with each other. In return for carrying out one resolve, the lazy one will not be bothered with any others for a while—and might be rewarded by sleeping in the next day!

This is what we are doing when we "promise ourselves" something, or when we say we are going to "take ourselves in hand". We recognize that one part of our personality is relating to another part.

It is important here to remember the triangle relationship. If we put our "better self" on the left of the base of the triangle, and the troublesome, disagreeable self on the right side, we can see that God relates to both. He loves all of us—the good "selves" and the bad. Moreover, as the Psalmist says, he sees "the innermost parts of our hearts" and knows, and loves parts of us we refuse to admit are there. We all need to get in touch with the disagreeable parts of ourselves, and enter into a "covenant" with them, finding ways of bringing them into harmony with the rest of our personalities.

B. Covenants within the Community
(pp. 33-42)

For these covenants, fill in the bottom right hand corner of the triangle with the names of members of your church group, or good friends in the faith, or possibly members of the family. These are people for whom we feel, or should feel, close bonds of mutual caring and support. Sadly, in many cases the bonds are those of politeness, or obligation, or half buried resentments. Is it possible to establish covenant relationships with these people, reaching out to them at a deeper level?

Many very readable paper back books are available to help us understand our relationships with other people. Christian relationships always have the added dimension of God in the upper corner of the triangle. Much of what these books say about honesty—about taking off the masks of politeness and deceit we present to each other—is especially true for us. Christ told us to love one another. He said nothing about being "nice".

C. Covenants outside the Community
(pp. 18-23)

Under this heading we can list dozens of covenant relationships. There are legal relationships (landlord/tenant, creditor/debtor), political relationships (M.P./voter), economic relationships (employer/employee). There are others harder to define, like teacher/pupil relationships, neighbour/neighbour, store/customer. In every case, each party to the relationship has certain expectations and accepts certain responsibilities.

The work book stresses the problems arising from broken relationships. We need to keep clear the distinction between covenants where *we* pay the penalty for breaking faith (for example, defaulting on a loan or neglecting our job), and covenants where breaking faith means hurting others.

There are two points for discussion here:

1. If someone breaks faith with us

The triangle diagram is again very important. It is our link with God that gives a different dimension to our relationship or covenant with our neighbour. Matthew tells us that Jesus laid great stress on the importance of keeping these relationships alive. Particularly if we are on the hurting end of the interaction, we should "go the second mile," "let him have our cloak as well as our coat," "forgive him not seven times, but seventy times seven." (Matthew 5:40, 41; 18:21, 22).

2. When covenant responsibilities are in conflict

Conflicts often arise in an individual's life when responsibilities to an employer conflict with responsibilities to others. Or, the covenant we have with aging parents may conflict with the covenant we have with our children or our husbands. How do we resolve these conflicts?

On a larger scale, the same conflict arises in government and business. To use a specific example: the workers in a factory ask for expensive safety equipment to be installed; government health inspectors support them. The company has a covenant relationship with the shareholders to keep profits up, with the consumers to keep prices down, with the workers to provide a safe environment, with the government to obey regulations. Which covenants should it honour first?

D. Covenants with Nature (pp. 23-28)

Three views of man's relationship with nature are given here. The old Christian view is that nature is evil. "The world, the flesh and the devil" are opposed to the spirit. Paul says, "whosoever . . . will be the friend of the world is the enemy of God" (James 4:4). This view holds that we should rise above the world.

The "progressive" Christian view is that God gave man dominion over the world (Genesis 1:28). Modern technology has given man the means to bring this to pass. We are bringing nature under control.

Both these views see man in opposition to nature—either fleeing from it or mastering it. And yet, our recent experience shows that we have passed from controlling nature to destroying it—and that as we destroy creation, we will destroy ourselves as well.

Looking again at the triangle we see that man and the rest of creation are in the relationship to God the Creator. We need to re-open our covenant relationship with nature—working in harmony with it rather than in opposition to it. Our native peoples acknowledge their oneness with nature. We should learn from them.

This is only a glimpse of some of the subjects of discussion that are opened up by the topic of our "big C" Covenant with God and our "small c" covenant with ourselves, other Christians, our neighbours, and with nature. There are other ideas in these books, and many more to be discovered for yourselves once you start working with the subject. Good luck! ●

Love Divine—All Loves Excelling

by NINETTE DI GANGI

I had not smocked for years and I was amazed to find out all over again that preparing the material for smocking, picking up all those black dots, was a long, tedious job. The smocking itself was satisfying and enjoyable, and of course, the result was a delighted granddaughter. I was asked to bring a five minute message in French to the ecumenical service opening the Central Exhibition in Ottawa where my husband was the speaker. I discovered that I had a lot of studying to do to renew my French vocabulary. In both cases, neglect—not by choice, but by circumstance—had done its work. These examples show how easily we can lose a gift or talent, or acquired proficiency in a language. It can so easily happen just by a change of circumstances. There was no need to smock until a baby girl was added to our family, no need to speak much French since living in English-speaking Canada.

We can let the same thing happen to our relationship with God. I'm reminded of a lady in the hospital who was seriously ill. She was terribly upset and worried despite her strong and long-standing association with her church. When her minister suggested prayer, she surprised him by saying that she knew a number of prayers, but she did not know HOW to pray. It's one thing to know prayers, to be able to recite them, to have them down by memory or be able to read them out of a book; it is quite another thing to be able to pray, to come into direct communication with God! Somewhere along the line she had begun to neglect this important aspect of her Christian life and now in her desperate need, she didn't know how to speak to God.

She had to learn all over again to talk to God as she talked to her friends, not worrying about the words, just pouring it all out, saying whatever came to mind, telling God about her anxieties, her worries, her pain, the whole thing. She had to learn once again to let God know all about it and to let God be part of her life again.

Has this happened to you? Do you think for a moment that God is going to cease being God because you or I have neglected Him? If God changes then God is not

God. Anything that is changing is either becoming more perfect or less perfect, more complete or less complete. But God does not depend upon anything or anyone else for existence as we do, and so, if He is not the same yesterday, today and forever, He is not God! This is tremendously important for each one of us. We tend to think of God as vacillating, usually according to our performance. If we're good, then God is friendly, if we're neglectful or bad then He walks off. But these are our ideas of God. We see God in terms of man. Because our sick friend had not needed or neglected to pray for years, she mistakenly thought He would not hear her now in her pain and anguish of soul. But God does not change. He loved you yesterday, He loves you today, He will love you tomorrow even if you do not return His love in kind!

This is the comfort with which God comforts us. I always know where He is, how He will be and what He will be. I can turn to Him for the longest neglect or willful disobedience and there He is—standing, waiting and watching like the prodigal son's father. That is what Jesus meant to say by that story.

What an amazing, magnificent, wonderful thing it is to know that God's love is unchanging. He knows when we hurt, He knows when we fail, He knows when we succeed and He loves us despite what we are. He cares for us individually.

And so, whatever is your particular burden or care today, whatever your past or present, keep this uppermost in your mind and heart: The infinite and loving God knows YOU. He cares about YOU. He desires your welfare—and that is exceedingly good news. That is the gospel of Jesus Christ! ●

wms highlights

Northern Saskatchewan Presbyterial

The annual meeting of the Northern Saskatchewan Presbyterial was hosted by Parkview Presbyterian church. The minister Rev. John Duff led the worship service using the theme "We are laborers together with God". He emphasized the fact that as the disciples were called to service so are we called.

Miss Georgina Bone by slides and pictures of Nepal gave the impression that those present had also been there. Her literature slides clearly showed how our monies are spent to assist people in Canada and various other countries. These slides are available for group use from W.M.S. Don Mills, Ontario.

A highlight of the meeting was the presentation of the Children of the Church a newly formed Parkview group by Mrs.

Viola Duff and Mrs. Alice Goodall, with fourteen members enrolled. Previously scarves had been presented to the members on behalf of the Parkview W.M.S. by Mrs. Bertha Edwards, president. The guest speaker on this occasion was Mrs. Eileen Ward, Presbyterial president. Using the W.M.S. motto 'The World for Christ', she explained that their scarves and pins would help to identify them also as part of church family; fellow workers for Christ with their sponsoring group.

Members and visitors to the Presbyterial joined with the children in their game 'Give me a Light'. A further display of their work and rendering of their theme song 'Our Work is God's Work' was much enjoyed and appreciated by all.

West Toronto Presbyterial

Evening Meeting of West Toronto Presbyterial was held April 14 at Victoria-Royce Church, Toronto.

Miss Jane Moon, Director of Community Services for the Ontario division of the Canadian Red Cross Society, was the speaker at the April evening meeting of West Toronto Presbyterial. Her message was on Aging. She pointed out that each stage of our lives is a graduation. Some of our older people are mobile and active in the community. Others are in poorer physical health, have inadequate means and have lost companionship with other people—due perhaps to bereavement, children leaving home or retirement with its loss of contact with fellow-workers.

We should seek out lonely and needy seniors and see what their needs are and how they can be met. Some needs may be for housing, transportation, fresh interests. They also have spiritual needs. What can we do to keep them in their own homes as long as possible?

A helpful booklet called "Friendly Visiting" may be obtained from the Services for Seniors Committee, Ontario Division of the Red Cross Society, 460 Jarvis St., Toronto, Ontario. M4Y 2H4 for the small charge of 25¢. This contains many useful suggestions for individuals and groups who visit our older people.

London Presbyterial

The Women's Missionary Society of North Caradac Presbyterian Church celebrated their 80th Anniversary this year with a special service to which many former members and guests attended. Mrs. Graham Campbell, presided. Two former members, Mrs. Gertrude Green and Mrs. Eva Campbell dedicated a bouquet of roses to the future W.M.S., while Kim Crawford and Stephen Bolton, members of the C.O.C., presented another bouquet of roses and dedicated them to the former members. Candles were lit by members of various organizations. Guest speaker was Rev. G. Goth of London. Special music was provided by the Junior Choir of the church, and by the "Silver Strings", a group of local boys.

Glengarry Presbyterial

St. Paul's WMS Group, Hawkesbury, Ontario, hosted ladies from the areas of Cassburn, Vankleek Hill and Hawkesbury at their Spring Meeting when President, Mrs. Depot welcomed United and Anglican Church friends, and Mrs. Wm. Ewing, President of Glengarry Presbyterial. Speaker was Miss Doris Blaise (Montreal), a former member of St. Paul's, who dealt with the subject 'Involved-in a Big Business'. The fellowship hour which followed gave evidence that 'We are together in Mission'.

NEWS

Help Refugees here at Home

OTTAWA (CCP)—Congregations that feel more refugees should be admitted to Canada will soon be able to do something about it themselves.

Under a sponsorship program being set up by the Employment and Immigration Department, congregations will be able to help bring in refugees who otherwise wouldn't be accepted. The congregations could do this by providing financial aid in a formal sponsorship or they could provide what the government calls "soft services". That would involve working with the refugee family on an individual basis, helping them find accommodation, jobs, being there when they needed help and assurance.

Some refugees, expecially those who have gone through torture and imprisonment in countries such as Argentina or Chile, may be injured in body and in mind. These people whose prospects for adjusting quickly wouldn't be as bright, wouldn't meet the government criteria but might be accepted if individuals or churches offered to sponsor them. The government is preparing pamphlets on the subject.

1980 CONFERENCE THEME: "YOUR KINGDOM COME"

PUERTO RICO (EPS)—"Your Kingdom Come" has been chosen by the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC) as the theme for its next world conference scheduled for May 1980 in Melbourne, Australia.

The theme, taken from the Lord's Prayer ("Your Kingdom Come, Your will be Done, On Earth As It Is in Heaven"), was selected by CWME as an appropriate and evocative concept of the mission of the church today. During discussion of the theme, it was suggested that the predominant mood in a divided world is pessimism. But these words from "the prayer of the whole church," contain hope and a message: "Your Kingdom Come". A theological study group report states: "The concept of the Kingdom of Jesus' teachings challenges every area of human life to take into account God's sovereignty."

The 1980 Conference follows in an historic tradition of missionary conferences beginning in Edinburgh, Scotland, in 1910. "Mission to Six Continents" was the theme of the 1963 conference held in Mexico City. "Salvation Today" occurred in Bangkok in 1972.

World Conference On Unemployment Proposed

Suva, Fiji (EPS)—A world conference on unemployment should be called by the United Nations, says Dr. Alan Walker, director of World Evangelism for the World Methodist Council. He made his call at the beginning of a "mission to the nation" in Fiji, and before a crowd of 5,000.

Dr. Walker said that "with 250 million jobless around the world, unemployment has become a supreme human and social problem". He went on: "unemployment is not being created by a temporary recession but rises from deeply based causes in world economic society. It is a personal tragedy for millions especially young people and is leading to crime, family breakdown and despair.

"Some Western nations are trying to ease their own problems by pushing them on to neighbouring countries," went on Dr. Walker. "Protective tariffs which create jobs in one country by throwing people out of work elsewhere are no solution, all suffer by the slowing down of world trade". Referring to his call for a world conference, Dr. Walker said that this would "establish facts and mobilize world opinion for action". He concluded: "A world conference would especially help Third World countries like Fiji where youth and adult unemployment is severe".

Catholic bishops express concern over police mail-opening

OTTAWA (CCP)—Canada's Catholic bishops have expressed deep concern about "the ethical implications" of Bill C-26, the proposed mail-opening legislation, and have urged its withdrawal to allow greater study and public discussion of the issue of police powers and democratic rights.

Regarding Bill C-26, a telegram sent to Prime Minister Trudeau and Solicitor-General Jean-Jacques Blais agrees that the police must have the means for surveillance of such criminal activities as the movement of drugs and narcotics.

But the telegram says questions continue to be raised about mail opening as an effective means of surveillance.

Any such increased powers to the police for national security or other purposes, "could have a serious impact on the civil and political liberties" of Canadians, the telegram stated.

Built on Martyrs' Blood

THAILAND (CCAN)—In 1969, there was only one Christian in the village of Mae Poo Ka in Chiang Mai. Today there are well over 500.

The village has a history which Thai Christians cherish. It was here that two of the earliest converts in Thailand met with martyrdom.

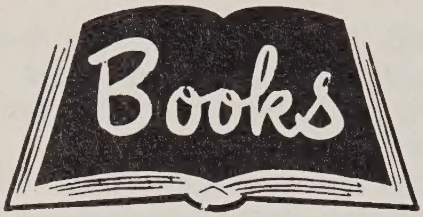
That was in 1898, two years after the Presbyterian Mission in Chiang Mai was finally established, with the government's approval. At that time Chiang Mai was loosely governed by the Government in Bangkok, with the local Prince in charge of the immediate concerns.

He was jealous of the increasing popularity of the Mission, and it was he who ordered the execution of Nan Chai and Noi Suriya, both of the village of Mae Poo Ka. They were clubbed to death.

In 1969, at the centenary of the two martyrs, the Church of Christ in Thailand surveyed the village, and decided to build a church there to commemorate the memory of these men. For it was as a result of their death that the Royal Edict was issued by King Chulalongkorn, guaranteeing religious toleration to Christians. It said:

> From now on whoever wishes to follow a faith of his choosing, let the Princes of all ranks, nobles and citizens who are relatives or employers of these Christians allow them to follow their chosen faith and not to interfere in any way. Christians have their own customs and ways of worship, therefore they should be allowed to follow their Christian worship such as not worshiping ghosts or feeding them, and not working on Sundays. It is hereby ordered that Christians must be allowed to carry out their Christian worship . . .

The new church has been given the name Suriyachia Dhama. It was inaugurated on September 10th.



Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

PRAYING—HOW TO START AND KEEP GOING

by BOBB BIEHL & JAMES W. HAGELGANZ, $3.00

In this book the authors say that they "will give you many practical ideas and tools for getting started in a meaningful prayer life *and* keep it going."

This could be used for personal devotional study or adapted for group study. If it is being used by a group it would be best for each member to have a copy of the book. This is really a study work book and there are frequent spaces for you to fill in your own personal prayer needs, etc. Also it would be much easier for the programme leader at the meeting if each member had read the chapter, done the homework and arrived at the meeting prepared to discuss the topic. My own feeling is that discussion would be better in small groups of five or six. Use of this study will certainly enrich your prayer life but this is a very personal subject and it is easier to share your thoughts in a small group.

The authors deal with the various essential facets of prayer—praise, confession (profession and admission), thanksgiving, petition and intercession. At the end of each section there are questions and exercises.

The description on the cover of the book says: "When you're finished, you will know God and yourself a lot better!" That's correct.

—Mary Peckover

NO PAT ANSWERS

by EUGENIA PRICE

Zondervan $1.75

This will be a new favourite for all those who enjoy Eugenia Price's books. It is a thoughtful look at the problems we all face at some time in our lives. Grief at the death of a loved one; sorrow and anger at accidents and illnesses; rebellion at the fact of crippling handicaps;—all these situations are dealt with in language and terms that are down to earth and related to our own lives. It is possible that all these things have been covered before in various ways and places, but it is gratifying to have them all in one place to read and reread. Eugenia Price has a way of putting her finger right on the feelings and reactions we have had, or we have known others to have. It is a much more mature book than some of her others, and well worth buying, either as a gift for someone who needs it, or to keep on your own bedside table to re-read whenever you feel the need of it.

—Marian Johnston

POSTAGE

First Book—$.25
Each additional book—$.10

OFFICERS' ODDMENTS

Knock! Knock!
Who's there?
It's a C.G.I.T'er.
"Would you like to buy a 1979 Presbyterian Calendar?"
To keep up to date, church-wise and otherwise, purchase one from her.

Knock! Knock!
Who's there?
It's a member of your W.M.S. Group Nominating Committee. This is the month in which she and the Committee put together the 1979 Executive.
"Daisy (or Anne, or Ethel), we need a Secretary (or a Programme Convenor, or a Good Cheer Secretary, or whatever) for 1979."
Say "Yes" to her.

Knock! Knock!
Who's there?
It's an Explorer from next door (clutching 30¢)
"Please, Mrs. ——, my Mom says have you an overseas stamp? She's writing Christmas cards and letters to missionaries, and she needs one more stamp.
She says it isn't too early to send."
You may have the stamp—or you may not. Now's the time to lay in a supply for your overseas greetings.

Knock! Knock!
Who's there?
It's your W.M.S. Group Programme Convenor checking out details for your next meeting.
"Mary (or Millie, or Bess), will Bob be able to run the projector for us next Thursday? And, if Nell's cold isn't better, could you play the hymns? Here's the list."
She'll check with the President too. Last-minute flurries can be avoided by way of a few "Knock! Knocks!"

Staff Openings

Area Education Resource Staff are required for field work in mission and christian education. Applicants must be willing to reside in any area. Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

from the treasurer

As we are nearing the end of another year it would be a good time to review our financial position, bearing in mind our 1978 objectives.

The response to our request that monies be remitted on a regular basis has been very good and is much appreciated, as it alleviates financial difficulty.

If you will refer to the Annual Report for 1977 you will find an outline of the work that the prayers and financial contributions of Adult, Teenage Girls and Children of Explorer and COC Groups have helped make possible, and without this support the Society could not survive.

In addition to the responsibilities which our Society has assumed such as Christian Literature, Supply, etc., we have agreed to contribute to the Board of World Mission to help with the work for which they are responsible.

Brief reports of this work can also be found in the Annual Report beginning on page 32.

Are we not commanded to give cheerfully whatever we give in charity? (Deut. 15:10-11, New English Bible). Give freely to him and do not begrudge Him your bounty, because it is for this very bounty that the Lord your God will bless you in everything that you do or undertake.

Clara B. Hogg, Treasurer

In Remembrance

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First, Collingwood, Ont.

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St. Andrew's Pres. Home, Montreal, P.Q.

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Executive Secretary—Miss May Nutt
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Miss Barbara Woodruff, c/o Calvin Presbyterian Church, 95 Keewatin Ave., Winnipeg, Man., R3E 3C7

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Appreciation to May Nutt for doing the layout of the magazine this month.

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KATHLEEN HUMMELEN
EDITOR

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A Different Christmas

Angel appearing to Mary

by **MARGARET KENNEDY**

Mary

(We have been thankful for our involvement in God's Kingdom in the work at home and overseas. However, always we must be aware of the powers of opposition which would aim to destroy. The following story, fictitious in certain detail and names, is based on a true situation in the Bhil area of the church in India today)

It was early Christmas morning. Jaisingh was standing in front of his uncle's bamboo and mud house and he watched as the light gradually brimmed over the hilly horizon. Now he could make out the bare field, cleared of the peanut crop, the light sheen on the sliver of river many fields away, and the outline of the Satpura hills to the south. He had come through his uncle's small courtyard, had opened the heavy thorn and wood-slatted gate in the thorn fence enclosure, and he had caught a glimpse of his uncle's wife as she sat down in front of the "chakki", the stone hand mill. Now came the dull sound of the grinding, whirring stone upon stone, as the corn kernels were made into flour for the day's bread.

The day was beginning, Christmas Day, and it was so different back here in his village after he had been several years in the Christian Boarding school. Perhaps he should return to his brother's house and open the gate of the cowshed so that the animals could come out and graze. But Jaisingh still stood, the wide clear stretch in front of him now reflecting the sun's heralds of red, pink and gold. His sister-in-law would be grinding now and her eldest girl would be lifting the baby off the rope bed and putting him into the hammock, made by a piece of cloth slid deftly between ropes stretched across the corner of the room.

Babies—he thought of them differently now! The regular arrival of babies in the five mud houses where his uncles and their sons lived were taken for granted and all the children ran in and out of all the homes indiscriminately. He too must have done that but the memory had faded somewhat. His mother had died when he was a baby then his father died when he was about 5 years old, so he had grown up in what was called the Babies' Home in Amkhut (M. G. Abey Memorial Children's Home). Some of the children were younger than he had been but they had no homes to run in and out of—but mostly they had a happy time living all together. When a new baby came, they would gather around the crib and when the baby was stronger, they would carry him or her around and all would wonder what name would be given to this new brother or sister.

Jaisingh's thoughts hovered over Amkhut-Christmas morning in the Babies' Home! The children would be up early, singing about the Baby Jesus. His own companions in the Boarding School would have been up many hours, wrapped in their blankets as they went from one Christian home to another singing the songs of Jesus' birth, shouting out "Blessings on this Festive Day". They would be collecting goodies and even some coins in the corner of their shawls. All the Abey Home members, the big ones from the hostels and the small ones from the Home, would have gathered now to receive their Christmas sweets, gifts and their new clothes to be put on for the Church service at 9.30 a.m. Jaisingh thought regretfully of yesterday afternoon when he had tried to tell his brother's children that this would be a special day when a very special Baby had been born, that He had come from Bhagwan the Creator. The children had listened politely to this young uncle who had been going to a school, but the story was not significant to them. They had run off to play with the recently born kid which delighted to leap up in the air, all four little legs suspended, then come down, head on one side, ready to butt.

The sound of someone blowing into a conch shell horn cut across Jaisingh's thoughts and he saw an oil lamp burning in a courtyard at the end of the first field. His young face puckered up—he almost wished he had not come to his village for Christmas! He knew what was happening in that courtyard—a Hindu "guru" was there, instructing Jaisingh's youngest uncle in the ritual of morning offering before a small god set in a niche on a flat stone. A bell was rung; the offering must have been placed and a red mark would be put on his uncle's forehead. Why should this happen in his village, thought Jaisingh! His people were all Bhils. They did not worship the gods of the Hindus, though they did give offering beneath the special tree of the village to appease the spirits. A few years ago, though, they had learned from other Bhil people who lived in the Amkhut-Jobat side, that the Creator, Bhagwan, was a powerful and good spirit, that he was not against them, and that He had sent his Son Jesus to tell all about Himself. Jaisingh had been small then but he remembered the excitement of some of his relatives as they found they could worship and talk to Bhagwan just like to a person, that they did not have to kill the roosters or goats to win favour of spirits as this Jesus had given His own life blood so that they could have His power. He remembered more than once, leaders amongst the Christian Bhils had come and had given the sign of water on those relatives who believed that Jesus was their living Saviour. There had been much singing, learning of new songs; a Christian master had come to live with them for a while and some of the younger men had started to learn to read.

As Jaisingh had grown up in the Amkhut Boarding school, he learned that there were many Bhils who were now Christians that they did not seem to need the witch doctor's help any more. There was a big hospital in Jobat and the doctors and nurses there were also Bhil Christians and could talk with him in his own vernacular. After he learned to read, he was given the special book called the Bible and he found how the stories of Jesus were all written down. Then one day, Jaisingh was listening to the pastor in church and suddenly it all became real—why, he felt inside himself that this Jesus really was alive, that He wanted him, Jaisingh, to be His follower and he felt sure that God was reaching down with great love to show him wrong things in his heart and to give him a new kind of strength. With all his heart he wanted to belong, so he told the pastor of the church. He was called to the Session meeting and when he was able to answer all the questions, the time of his baptism was decided. That was when he left off his village name and asked to be baptized as Jaisingh, "the one who could conquer".

It was some time after his baptism that Jaisingh heard that a Hindu guru had gone to his village and had set up house right where the baptised Christian Bhils were living. He knew some of his relatives did not yet know Jesus, others did not know Him very well; that they had left the ancestor stones standing so as not to offend any spirits that might still be around. The growth that comes from regular worship had become limited after the Christian master had left the village. Hardly any of the new Christians were literate so how could they grow in knowledge. The women still interpreted certain happenings and sickness as the result of someone among them having the evil eye, so the fear, that can be cast out with loving assurance of God's presence, was not yet gone.

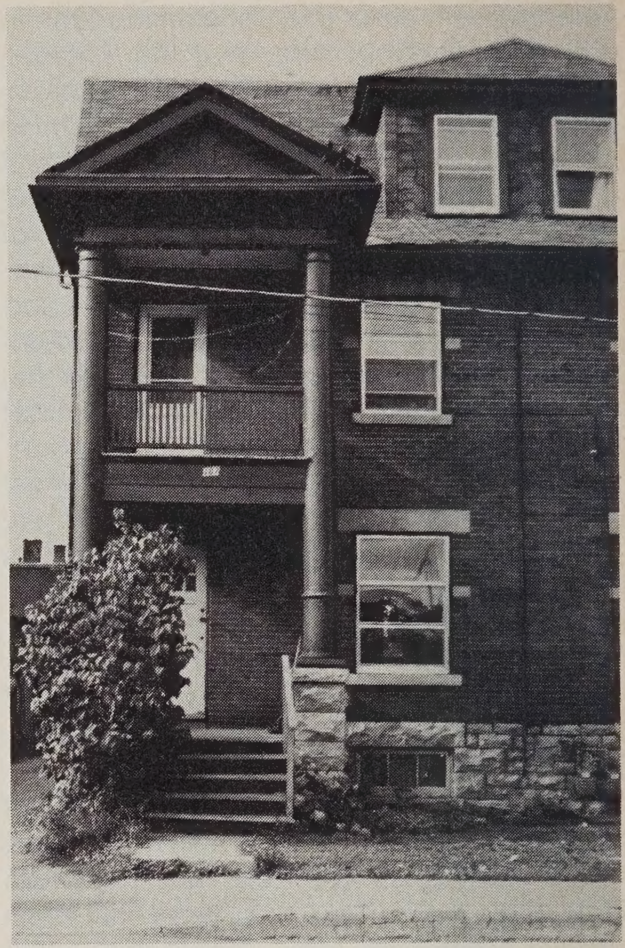
Thus it was that Jaisingh decided to come to his brother's home for Christmas and try to tell them how he was sure of the truth of God, and the unseen faces were really in His power, and that His children had nothing to fear. Performing outward rituals before stone gods was not going to help as there was no message of a personal Saviour in the Hindu Scriptures.

For three days, Jaisingh stayed and tried to share his new-found assurance. In some homes he was welcome, in some he was not made welcome. His young heart was sad as he came back to Amkhut to tell of his attempts and of his uncertainty as to whether God had been able to use him. There was a real warmth of welcome for him from his Abey Home brothers and sisters and his small pile of gifts, sweets and new clothes helped to comfort him. He was glad to remember that some three of his relatives were still sure of their place as God's children, but if only some day there could be a real Christmas in his village!

Surely the seed sown by this young lad will sprout some day. He, and the village, are real—do remember them at Christmas time. ●

Set Free to Serve

by SANDRA ESTABROOKS



My understanding of what It means to belong to Jesus has been greatly deepened after five years as house head for the Christian community at 107 Fourth Avenue in Ottawa. For those of you who may not be familiar with "107" let me give you a brief description of the community. There are usually six or seven Christian persons living at the house, an old rented row

house, in downtown Ottawa. The members of the house share the household responsibilities of cleaning, cooking, finances, and the receiving of visitors.

We have chosen to live together to encourage and build one another up in the faith and to learn together what it means to walk in the ways of Jesus. Over the years I have lived with more than fifty persons who have stayed at the house for periods anywhere from a month to three years. These persons have had greatly varying backgrounds with many differences among us in our social and Christian experiences. We praise the Father for teaching us so much in our relationships with one another.

The Scriptures tell of how persons came to Jesus to ask about the way of the Kingdom of God. These same persons often turned from Jesus when He made it clear that knowledge of the way of God was not enough for experiencing the life God would give us. Jesus, we have found always asks for a response to the wisdom and truth He shares with us. "107" is a place for actively living out the faith that we have received and for learning to practice the commandment to love each other as Christ has loved us.

Our second reason for being together is to offer friendship in the name of Jesus to our neighbours and whoever else comes to our door. Countless persons have found fellowship with us over meals, in lodging with us, and in visiting with us sharing their joys and sorrows. The appreciation of our house as a place one can come to and be received and accepted has grown as visitors have passed on to others the news of the hospitality they experienced. It is always intriguing to find out how people find their way to the house and become part of our growing family.

Our third reason for being together is to share with the church what we are learning together. It is our hope that as we grapple with issues such as forgiveness amongst ourselves, and the receiving of the stranger into our home that we might be able to encourage others by our example and lessons learned. As we have slowly been discovering the ways of Jesus and endeavoring to obey them we have been finding ourselves set free as Christian persons. It is that freedom that we want to share with our brothers and sisters.

I would like to share some of those lessons learned now. The past five years have constituted an intensive and fairly comprehensive crash course in Christian educaiton. (We are under no illusions of having arrived!) Sometimes the learning came with great pain and sometimes one could only chuckle as the following words from Isaiah rang true and called for respect.

> "For my thoughts are not your thoughts, neither are your ways my ways says the Lord. For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 53, vs. 8 and 9)

In retrospect it amazes me how determinedly I stuck to my theories of the way of God even when they gave no satisfaction and when the fruits of the Spirit promised to the followers of Jesus eluded me. It has been slowly impressed upon me that confidence in one's own goodness, religious training, and precious dogmatic viewpoints can keep one from really knowing God. In short the lesson I have been learning is that one can be so sure of how God should act that one is blinded to the reality of His ways. Jesus once encountered an argument of the Saducees who credited themselves with a flawless understanding of God with the words, "Is not this why you are wrong, that you know neither the scriptures nor the power of God?" (Mark 12 vs. 24)

Once I swallowed my pride and acknowledged before God that I knew nothing about following Jesus but that I wanted to learn, I have found Him more than faithful in teaching me. The truth of Isaiah chapter 57 verse 15 has also gained my respect.

> "For thus says the high and lofty One who inhabits eternity whose name is Holy: 'I dwell in the high and holy place and also with him who is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite'."

It is my conviction that the very stumblings and struggles that we have encountered at "107" and which I have described thus far are in themselves an example of the faithfulness of God. With the psalmist I too am learning to say "I know, O Lord that thy judgements are right and that in faithfulness thou has afflicted me." (Psalm 119, vs. 75) The writer of Proverbs also wisely says,

> "My son do not despise the discipline of the Lord or be weary of His reproof for the Lord reprooves him whom He loves as a father the son in whom He delights." (Proverbs 3 vs. 11 and 12)

As a child, I learned that the leaders of a city had my interests in mind by installing street lights at busy intersections. My life has been preserved by paying heed to those signal lights. Similarly, I have learned that my life is greatly enhanced by following the precepts of God.

For example, I used to cause myself a great deal of agony whenever I had to speak firmly to another in the house about his or her irresponsibility. I often approached the other with a great deal of indignaiton only to find out that sins of my own were contributing to my brother's or sister's struggle to remain true to Jesus. Now I know that I could have saved myself a lot of chagrin by spending more time with the Word allowing the Holy Spririt to teach me God's ways instead of my relying on my own understanding. Galations chapter 6 verse 1 says "Brothers if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself lest you too be tempted." There are many, many examples of incidences where we have found that "the precepts of the Lord are right rejoicing the heart." The biggest disservice which Christians do to themselves is to neglect spending time being taught by God in the word. We claim we are too busy but I've discovered that many of my great efforts were wasted because I was too busy doing and had not been listening. Often when we want to pray at the house we get interrupted with phone calls or people coming to the door. We are learning to say to people that we are busy and to call back because we have learned that Jesus spoke the truth when He said "He who abides in me and I in Him, he it is that bears much fruit, for *apart from me you can do nothing*."

Finally I have found my faith being strengthened in disovering that God does complete the good works that He has begun in us that makes the struggles worthwhile. This week we have a friend of the house staying with us. We have known him for five years. One and a half of those five years he lived with us. While in those years I have been dealing with my sins of being a self-righteous and critical Pharisee, my friend has been dealing with earthy things like drunkenness and lying. As you can imagine that made an explosive combination. However our relationship has caused us both to explore deeply the meaning of forgiveness, bearing with one another's burdens, holiness and other aspects of being Christian. My friend has with God's help been able to deal with the drinking and lying and tonight another situation has arisen which has taken a whack at the pride which was standing between him and God. I confessed that as we anticipated his visit we had been praying that God would help him with that. This is what "107" is about—pharisees and sinners coming together and learning from one another that they can go to the living God and be made new. •

Christian Literature

by JESSIE RAYNER

Christian
Literature
Secretary
WMS (WD)

From far off places and closer to home, your Christian Literature Secretary receives many letters expressing gratitude and appreciation to the members of The Women's Missionary Society (W.D.) for the monetary assistance given in the form of Grants and Special Gifts. This money was received from groups and individuals for the publication and distribution of Christian Literature in all its varied forms of medias.

Have you studied this part of our Mission Outreach? An informative and interesting meeting could be planned referring to your Blue Book (pages twelve and thirteen under Schedule Five). Excerpts from some of the recipients' letters will give you more information from the various fields.

All Africa Conference of Churches, Nairobi, Kenya:—In January 1978, thirty-five participants from many African churches gathered in Dakar, Senegal, to share ideas and experiences. Several recommendations were adopted for consideration including (a) that the churches should encourage the production of Christian Literature adapted to the needs of each particular society; (b) make the fullest use of the communication media, including press, radio, television, audiovisual methods and group communication; (c) enhance the sale and distribution of the Bible and other Christian Literature.

African Literature Centre, Kitwe, Zambia:—"The money you sent not only represents financial support for the Centre, especially in these times of economic difficulties, but also the continuing interest and support of The Women's Missionary Society (W.D.). We are indeed grateful for both." Two magazines have just been released, "Drumbeat" and "The Women's Voice". This is just one of the results of a one-month stay of a Ghanaian woman from the Pan African Women's Leadership Programme who was on field assignment. During this time she hoped to learn to communicate more effectively in the organization she works with in Ghana.

This year we were able to send a small sum of money to The Presbyterian Church in Nigeria, Ezzikwo Parish, in care of Mr. Richard Fee, who wrote to us relating how this money was spent in his parish. "There are seventy-seven teachers in forty-six different posts around this area. Some of the teachers would come as far as sixty-five kilometers. When they finally arrived I discovered that I had eighty-five present, accounted for and willing to get to work. The gratifying part of all of this (and the envy of every Canadian minister) is that all these are young men sixteeen to thirty years of age, who are keen, enthusiastic and longing for training and books. And that is where you come in! I found an excellent curriculum produced by the Christian Council of Nigeria and printed here that suits the Nigerian scene admirably. It took me over a year to track down the books for there is no coordination or promotion of these books within our church. However, I purchased N410 (naira) worth of these books which gives us a six year program and now have a council working on the organization of full Sunday Schools throughout the whole parish. During the day long seminar (which will be followed up by smaller seminars during the dry season) all teachers present were instructed in simple crafts (making match-stick crosses), music using native instruments, how to use suede graphs, how to use pictographs, black-board drawing, and the introduction of the new curriculum and how to organize a Sunday School. The seminar was looked forward to for weeks and the fact that the people were here on time, if not early, clearly showed me that this is the area in which I will be putting much energy in the future. Besides the curriculum, I also distributed many smaller items which are Sunday School boosters and promoters and which can be encouraging to both teachers and students. The five women cooking over open fires using three huge cauldrons for rice and soup worked valiantly for five and a half hours and did admirably to sustain our strength. I hope that I can send a picture of the group to you when they are developed."

In Toronto, we assist with the publication costs of ('Evangelical Truth) a journal printed in Ukrainian. Rev. Michael Fesenko, the Editor, reports many copies are sent to pensioners, homes for the aged and behind the sealed borders. It is significant, he says, that Russian communists send their literature to Canada and other countries in large quantities. They do not care about subscriptions but look on it as an investment in ideas. Lenin said that the printed word is more powerful than bullets! It is hard to overestimate the importance of Christian Literature in the present world.

"La Vie Chetienne" is the magazine that serves our Francophone Presbyterian Community so well. Not only does this excellent publication provide news from our French-speaking congregations—it also provides the Protestant Francophone perspective on the changes evolving in Quebec, politically, culturally and sociologically. It is not simply a provincial journal, however. Theological comment, sermons and world news are part of the package, and this magazine receives a grant from The Women's Missionary Society (W.D.).

We also assist with the publication of a Christian Education bulletin published by The Christian Education Department of The Evangelical Fellowship of India. Dr. Bong Rin Ro, the Executive Secretary of the Asia Theological Association observes "the history of the Church clearly indicates that the fruitfulness of the Church depends upon what place the Church gives to educational ministry in its total life. Throughout the biblical record there is a close correlation between the education of God's children and the unfolding revelation of God!."

WOMEN AND ILLITERACY—Did you know that in—

Africa . . . eighty-four out of every one hundred women are illiterate
Asia . . . fifty-seven out of every one hundred women are illiterate
Latin America . . . twenty-seven out of every one hundred women are illiterate
Oceania . . . twelve out of every one hundred women are illiterate
Europe and USSR . . . five out of every one hundred women are illiterate
North America . . . two out of every one

hundred women are illiterate

INTERMEDIA is one of the programs we are supporting which reflects a new kind of freedom for ourselves that enables other people to be free to make decisions that affect their lives. As Christians we do this, because our faith teaches us to love and trust one another.

INTERMEDIA is the Overseas Communications and Adult Basic Education unit of The National Council of Churches in Christ with headquarters in New York. It is working in more than fifty countries around the world, and its major task is to help literacy and literature programs, audio-visual production centres, publishing houses and bookstores, workshops and training conferences. It enables local and regional committees to use the various forms of media as a tool in the total ministry of the church.

Dr. Marion Van Horne, INTERMEDIA's Director of Print Media and Writer Training, is just back form a Writer's Workshop with the staff of the Coptic (Egyptian) Evangelical Organization for Social Services—CEOSS. Intermedia has been working alongside CEOSS for over twenty years in one of the most successful literacy programs in the Middle East. She writes:—"I am impressed again with the multitude of services this organization offers. Ranging form Bible Study to a new cattle-fattening project, the staff combines literacy teaching with all kinds of community projects. Open to both Christians and Muslins, no need is too small to receive the attention of one of the CEOSS members." "One day, Sam Habib, Director of CEOSS was walking down the road in a little village along the Nile, when a Muslim woman accosted him. Taking him by the arm she said, 'Come into my house, pastor, and see my church chicken'. This woman had attended a meeting on poultry raising at one of the Egyptian Evangelical churches and had been given a chicken to take home and raise. It was the first time she had ever experienced the love of the church in its concern for people."

Whenever an illiterate person is taught to read, a lamp is lit, showing him the way ahead. Whenever a literate eye catches the illumination of the word of God, problems are clarified and hope lifts the human heart.

The great Missionary Statesman, John R. Mott once said, that the work of the Bible Society undergirds every essential activity of the Christian Church. Rev. Kenneth McMillan of The Canadian Bible Society has commented that the dollars The Women's Missionary Society (W.D.) have so kindly passed on to them, will serve God's purposes in wonderful ways.

In the midst of the Twentieth Century, seven hundred million adults still wait in the darkness of illiteracy—for them, no clear light is on their path. Literacy produces a passion to read the Bible and other books, which, in turn, produces individual growth, the spread of the Gospel, and the building up of community and nation.

Today's world is marked by tumult and rapid change—but the timeless Gospel offers men and women direction. The Bible leads to Jesus and Jesus leads to the abundant life. The program of world literacy and Christian literature is a vital part of the church's ministry in the world, expressing the ideal of witness and service, and releasing repressed hopes, guiding them to creative fulfillment.

I have attempted to give you some of the reports and stories I receive of how our partnership in Christ is working, continuing together in growth, witness, development and love.

I hope you will feel encouraged as members of The Women's Missionary Society (W.D.) to study your Christian Literature program and develop it through your group members, because you CARE and SHARE! ●

Program Idea:

"Listen to the Heartbeats"

as developed

by

Centreville

W.M.S.

Group.

Centreville W.M.S. (Peterborough Presbyterial) chose to study the topic from the study "Canadian Concerns—Christian Response" called "Listen to the Heartbeats". This was the title of a paper by Genevieve Carder. This work challenged us to consider the feeling, problems and needs of those in the community around us who need Christian love and understanding. We began by arranging a display for our annual pot lock dinner meeting in November called "For that special someone; wrap these gifts with Love, with Care, with Prayer for a Merry Christmas".

The Canadian National Institute for the Blind, The Hearing Handicapped Society, the Arthritic Society, the Disability Resource Centre, the Lung Association, the Canadian Diabetic Association, Civic Hospital Volunteer Service, Hospital Equipment rental and sales outlets, and the Five Counties Crippled Children's Centre (all located in Peterborough), and our local library all enthusiastically contributed information, pamphlets, and actual items from large-print books to self-threading needles to toilet risers for our display. This aroused a great deal of interest. A blind neighbour who was our dinner guest demonstrated how he reads books and magazines by use of a tape machine loaned by the C.N.I.B. and tapes of articles from a Toronto lending library mailed postage-free for the blind.

Our Christmas meeting stressed that we are the communicators of God's love. We spread the Christmas message by doing our thing (using our talents and time) so that in service we bring hope to others as Christ's birth brings hope to all ages and abilities. The ladies made tray favours for a nearby Senior Citizen's Home on the assumption that the smallest good deed is better than the greatest intention.

As it turned out this small good deed led into the area of listening to and learning about special problems of specific handicapped groups, with the idea of exploring the role of the church—its failure and/or its response to them. The Craft Supervisor from the Sr. Citizens home visited us. As every group approached for information thus far were crying for an audience for their specific interests, we invited the presidents from neighbouring denominations to join us. The result has been a determination to provide volunteer help once a week to the Craft Supervisor.

D'Arcy Institute from Cobourg also requested an audience to discuss the needs of mentally retarded in a community and to explain their programs. Many ladies from the other two churches attended. This was gratifying to us and to D'Arcy Place for some agreed to "adopt" or visit regularly someone there.

To better understand the programs and facilities available in our own community, we arranged a trip to Peterborough in March. The Public Relations convenor of the Mentally Retarded Association in Peterborough arranged to take us to visit their Trafalgar Pre-school for children 3-5, the Trafalgar Jr. and Sr. Schools, and the Five County Crippled Children's and Day Care Centre. Ladies from other churches again joined us making our tour number 25.

Our April meeting attempted to finalize ideas and answers to "We Care but do we know How to Help?". This was a practical meeting. The United Church minister, who had already organized one of his congregations in a regular program of meetings and social hours at the local Nursing Home, explained some of the joys and pitfalls of his work. He was accompanied by the head nurse and by a craft assistant at the County Sr. Citizens Home. As a result, at least once every week, some ladies—usually an interdenominational group—help with crafts, lead a singsong, or participate in bingo. The executive think this outreach worth all the efforts involved.

We wound up our topic by hearing Miss Sandra Estabrooks, leader of the Community House in Ottawa—a special mission of the Board of World Mission—speaking about the challenges as a Christian that she faces as she "listens to the heartbeats" of troubled residents. She told us as each resident gained a basic sense of self-worth, that the person became more open to Christ's way and better able to deal effectively with his or her problem. Everyone needs to rid their attitudes of garbage and realize someone needs their gifts—and those in greatest need may even be those called Christian.

This topic may inspire more meetings in the future depending on the ladies' interest. We hope their experiences in sharing a little time and thoughtfulness may stimulate them to think of even more ways to enrich the lives of those older people at home, away from home. Of course it is a distinct possibility this may remain a Boy Scout good deed rather than seeing the activity as a means of "making mission happen at home".

We hope that National Office will be inspired to put together more resource programs of this type.

Respectfully submitted,
"Holly Hall"
Mrs. Robert Hall,
Program Convenor,
Centreville, W.M.S.

CHRISTMAS PAGEANTS

by CLARA ROSEVEAR

Rocking gently back and forth, I rest in the old chair with my eyes closed. My thoughts turn to friends back "home". What are they doing? What are they thinking? But of course—many of them are up to their ears in preparation for the annual Christmas pageant! There seems to come the sharp pungent odour of evergreens, the fresh smell of newly ironed costumes and stiffly starched Junior Choir robes, the scent of burning candles, a tantalizing whiff of hot casseroles popped into the church oven to await the time for the rehearsal dinner. How many seasons I have been a part of the fun, the laughter and the fellowship—and yes, I must admit, of the squabbles and hard work, too! Ah, memories flood back . . .

Long ago, when our congregation was less experienced in pageant production, the dress rehearsal was progressing with only the to-be-expected hitches. A cry went up, "Where is Gabriel? Gabriel on stage." No Gabriel was to be found. Several voices assured that he surely would be there for the service; not to worry, he had taken the part several times; all would be well. Came the night of the service. In the near darkness of backstage, again sharp whispers called for Gabriel. Again—no Gabriel. Momentarily panic reigned. Then a man was grabbed, the script and a flashlight shoved into his hands, and instructions given to read the part when poked. Right on cue rolled out in a deep bass, "Hail, thou that are highly favoured, the Lord is with thee: . . ." Who was the impromptu Gabriel so abruptly chosen in the darkness . . .

In one of the downtown churches serving an area where there were few opportunities for children to take part in such activities, a deaconess was planning for a church school pageant, the first in several years. When the time came to assign parts, she was confronted with a problem. Eight small boys clamoured to be one of the kings bearing gifts to the new Baby

Jesus. What to do? Must five boys be rejected, causing badly hurt feelings and perhaps even losing them from the group? But wait—the Bible says, ". . . there came wise men from the east to Jerusalem." (Matthew II:1) Just "wise men", not three wise men, in spite of the so familiar carol. A break with tradition, yes, but . . . why not? So down the aisle in that particular pageant tropped a whole covey of kings, with every face beaming with delight.

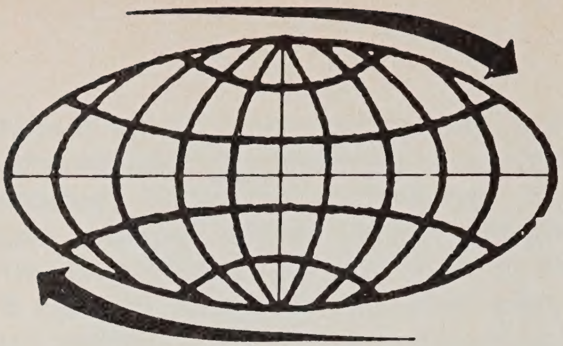
Then there was the time I was stationed in the darkened vestibule to give the cue to start down the aisle first to the shepherds and then to the kings with their pages. At least, that was said to be the task. Actually, the primary task was to keep boys of assorted ages and sizes as nearly non-disruptive as possible. How well I remember saying in deep exasperation to one of the kings that there did not have to be *three* kings if he could not be still, only to discover later that these were my first words of welcome to the son of the brand new minister.

Why is it that normal, boisterous boys can make the rafters ring in rehearsal, but when they don shepherds' costumes, can only point upward to the "Star in the East" and mutter, "Yea . . . let us go" as if it is the last thing they want to do?

Memories of pageants over the years pass through my mind. Some involved nearly all of the members of the congregation, resulting in sumptous costumes, beautiful lighting effects, sonorous music rolling forth from choirs and organ, while others were less elaborate. Perhaps the simple presentation of the Christmas story given by a young teacher with some of the pupils for the Junior Department of the church school is the warmest memory of all. As the teacher read the story in the words of St. Francis of Assisi, as adapted for the study material, the pupils formed tableaux, using the simplest of costumes and properties. The reverence portrayed in the young faces was a moving experience, truly the spirit of Christmas.

A minister's words to the cast and workers before the final rehearsal echo in my mind. First he complimented all those who had been so conscientious in the preparations and expressed appreciation on behalf of the congregation for the work involved. He went on to remind that the pageant was a service of worship, of praise and an expression of love to God—not a production of a play. If we but remember that admonition, snags encountered would unravel more easily.

But enough of memories of the past. Now is the time to be up and doing—perhaps to make more memories. •



in the world

by marjorie ross

Once upon a time a college had the custom of inviting WISE PERSONS of many different persuasions to address their students. It was felt that the students, all of whom came from "good Christian homes", just like you and I, should be exposed to other points of view.

One year at Christmas a WISE PERSON came to speak on "a seasonal topic". When the principal announced that the subject of the address would be **Gift Giving,** *the students' minds slipped to half-checked off lists of Christmas shopping—and they were startled to hear the WISE PERSON begin,*

You have been told that it is more blessed to give than to receive, but I tell you that it is often more blessed to receive than to give. Let me tell you a story.

One day a great crowd gathered in an African village to do honour to two strangers who had come to their country from across the seas. These strangers were famous throughout the length and breadth of that land for their good deeds, and the people wished to show their love and gratitude.

First there were speeches of welcome, and songs composed for the occasion, and clapping and drumming, and then the whole gathering danced through the village carrying the strangers in their midst to the place where a feast had been prepared for them.

Now it was well known that the harvest that year had been poor, and the food that was set out was less abundant than it would have been in times of plenty. Nevertheless, it was the finest that the village had to offer, and it was with pride that the elders invited the honoured guests to eat their fill.

As has been said, the guests were well known for their kindness, and they had a special love for children. They had already seen how thin and listless were many of the children in the crowd. The skin and hair of some showed the marks of hunger diseases. Pressing in around the tables, they looked with longing eyes at the feast prepared for the guests.

The strangers were about to accept their plates when they drew back. "Thank you, but no," they said. "Give it to these little ones." And from their brief cases they took out packages of sandwiches and thermos flasks of tea. Going into the shade of a nearby tree, they ate their own lunch.

And the people were angry and disappointed. They felt that their preparations and sacrifice in honour of the strangers had been rejected. They hardly knew what to do with the food. In the end they ate it and gave the children the scraps. But the joy of the day had turned to ashes.

Here the WISE PERSON paused and looked around. The students felt uncomfortable. It is always easier to respond to a story when you know exactly what the moral is. This story confused them. Were the villagers at fault, or the strangers?

The WISE PERSON began again.

Hold this story in your mind while I tell you another, about your own Great Teacher.

One evening, Jesus was sitting at dinner in a roomful of men. Without invitation, a woman pushed her way into the group and approached Him. Many of these men knew her, although they might not have cared to tell how, and they called her a sinner. But she disregarded all of them, intent only on what she had come to do. With a single spectacular gesture she wanted to make plain for all to see her repentance and devotion to Jesus. She threw herself at His feet, and wet them with her tears. Then she smashed open a costly box of ointment, filling all the room with fragrance. She poured it on His feet, and wiped them with her hair.

Now this act scandalized the guests. Many felt it was in bad taste, many felt it was overdone, and the woman was overwrought and hysterical, many felt that such an act, from such a woman, should have nothing to do with a great religious teacher. And many felt it was a terrible waste. All that money, all that ointment, poured out in a single extravagant gesture. For many reasons the onlookers stirred uneasily as they watched.

Then someone spoke up, with the most plausible of the objections. "Would it not have been better," he asked, "Had this ointment been sold and the money given to the poor—to do you honour?"

Over thousands of years, this moment is illumined for us, the energy flowing from the overwhelming emotion poured out by the woman at Jesus feet. We can feel the ugly embarassed hostility of those respectable citizens. We can feel the woman's vulnerability. If Jesus were to reject or condemn this act, what a fool she will feel! His rejection of her gift would shatter her; in fact, his acceptance of it ennobled her. He lifted her up, and praised her and foretold that wherever His story was told, this act would be remembered as a memorial to her.

And remember, that it was He, on another occasion, with a very different woman, who gave lavish praise to a gift of a few pennies to the poor.

Again the WISE PERSON paused and looked around. Once more the students felt uncomfortable. Like Jesus' fellow guests at dinner, they felt uneasy in the presence of powerful emotions openly expressed. In their experience, the "Christian life: was polite and covered up. What point was the WISE PERSON hoping to make?

He said, Giving and receiving are not always what they seem. Sometimes a gift may be a bribe, or the means by which the giver hopes to establish a hold on the receiver. These are not true gifts. Further, acceptance of a gift may show more true generosity than giving it. Particularly is this the case where the gift is of service. Particularly is this the case where the acceptance conveys to the giver the opportunity to be generous.

Seeing the confused faces before him, the WISE PERSON said, Listen to yet another story, told me by an old man. He said,

"Many years ago I was a bearer for the missionaries, and I remember well one morning when we came with a sedan chair to carry a lady missionary up the hill from the landing stage to the Mission. But there were two ladies instead of one! Now, both these good women wanted to show their generosity by walking while the other was carried. At least, this is how it seemed on the surface. But as my fellow bearers and I listened to them disputing with each other, we saw that in truth they were fighting for the chance to be generous. Neither would yield to the other the opportunity to do her a service. Each wanted to do the good deed. Neither wanted to permit a good deed to be done to her. And so they argued and argued, seemingly politely, but very stubbornly too. Finally they agreed. Both of them walked up the hill in the blazing heat, for by this time it was noon. We bearers followed with the empty chair, laughing. Is this how Christians show their love for one another?"

One of your wise men told you to bear one another's burdens. But it seems to outsiders that you strive amongst yourselves each to bear the most. You take pride in being the humblest of all. Or you take pride in being the strong member stooping to help the weaker brethren.

Listen to your own teachings. Your St. Paul was speaking to your fellow Christians as well as to you. They are also to bear *your* burdens as your need requires. You help them, they help you. You are to be bound together by bonds of love and trust.

And yet, it seems to outsiders that you Christians set yourselves on a balance with each other. You cannot, as you put it, "rest easy" until you have repaid a kindness. If your friend shovels your walk today, you must take him a cake tomorrow, or better still, tonight. We, the outsiders looking in, ask if this return good deed comes with thanks, in love, or in haste, to keep the balance even, the score straight.

Nowhere in your Bible do I read that there is score-keeping in the Kingdom of Heaven. I read that you are to love one another. Surely, it is a loving act to allow your brother to follow his Lord's commands—even the one to benefit is yourself?

Surely the strangers in our story should have accepted the villagers' food, just as your Jesus accepted the woman's ointment. There would be another time for gifts to be given to the hungry and the poor.

I believe you Christians to be too proud. Too proud of being generous, too proud of being the servants of all. We outsiders see that your Jesus praised the meek, the humble, the poor in spirit. Are not these the people who can be given gifts, who will accept help?"

The WISE PERSON paused and looked into the faces of the students. Some were still confused; some were looking thoughtful.

My friends: when you have finished giving your gifts in honour of your Jesus' birthday, make a resolution for the coming year. You have had years of practice of doing good deeds—you have no need to keep reminding yourselves of that. But resolve, for each day of the New Year, to allow someone to perform a good deed, or speak a kind word, or show their love—to you. You may think of this as heresy, but remember, I am an outsider, and am here to show you another way of life.

And he smiled, and left the room. The students called their Christmas greetings after him, and lingered in their seats, shaking their heads, and wondering at what he had told them. •

* * *

And to you, too, my very best wishes for Christmas and the New Year!

Appreciation

With this issue two of our writers will no longer be contributing on a regular basis. Our sincere appreciation to Mrs. Marjorie Ross (In the World) and Mrs. Elsie McKague (Officers' Oddments) for their many hours of work and their stimulating ideas.

Women's Deliverance Through Christianity

Considering the different ways in which God's Mercy has been bestowed on us through Christianity, there is little wonder that we women should set today apart for Thanksgiving to God Almighty for our deliverance from unjust tradition, superstition, ignorance and untold suffering.

In 1846, the early Scottish Missionaries—the founders of the Presbyterian Church in our midst—landed at Calabar to start the arduous task of spreading Christianity amongst the natives with the intention of ultimate conversion. Today, 126 years after, we can only imagine what those brave pioneers and their successors suffered in order to overcome untold obstacles in their effort to bring us Light and human dignity.

In Efikland, one of the traditional rites in which women played an important part was the *"MBUKPO-ISI"*. This ceremony was observed when the husband died and his wife or wives had to mourn his loss. In strict observance of the tradition, the wives were forbidden to have a bath, to comb or plait their hair. They had to go bare-footed and for clothing they wore *"IKPANYA"*—a piece of cloth slung over the body and tied on the shoulder. This could not be changed or washed either; they ate from a broken calabash or clay pot. The duration of *"MGUKPO—ISI"* varied depending on the late husband's financial situation or social status. It might last for two, three, six months or even one year. Imagine the wives' plight and endurance those many months.

At the end of the mourning ceremony, they had their bath and changed their clothing while their relations assembled outside the husband's compound to accompany the wives in *"EYET ANWA";* that is, mass crying round the town. Finally the wives were led by their relatives to their respective family homes.

The other outstanding feature of Women's suffering in those days was the casting away from the community of the mother of twins and her children. When a woman delivered more than one baby, this was deemed an abomination and she automatically became an outcast—driven into the forest with her offsprings to fend for herself. The husband, of course, was innocent and therefore free.

We are all very familiar with the name of MARY SLESSOR. This humble missionary worked untiringly at OKOYONG to save these unfortunate women and their children from such suffering and indignity. From here her fame spread to other parts of Efikland, and in time social discrimination against twin mothers became a thing of the past.

So today, we rejoice in that we are free from such traditional bondage and our acceptance of Christianity enables us to give thanks to God for His infinite love, mercy and redemption through JESUS CHRIST our Lord!

Elder Mrs. Itam
Mary Slessor Memorial Pres. Church
Port Harcourt, Rivers State
Nigeria

Translation Workshop in

"the land that never melts"

On Baffin Island's Cumberland Peninsula in the far north of Canada lies an 8,300-square-mile park—the world's first national park north of the Arctic Circle. The park is named Auyuittuq (pronounced ow-you-EE-took), an Inuit word which means "the land that never melts", for vast parts are sheathed year round in ice and snow.

Just a few miles south of Auyuittuq lies the town of Pangnirtung, situated on a fiord and surrounded by rugged mountains. This Inuit (Eskimo) community in April, 1978, served as the site for a three week Eskimo Language Workshop sponsored jointly by the Canadian Bible Society and the Anglican Diocese of the Arctic. The Arthur Turner Training School, an Anglican facility to prepare Inuit Christians for the ministry, was used for the workshop and most of the participants were housed in Inuit homes.

The Rt. Rev. John R. Sperry, Bishop of the Arctic, organized the workshop, bringing together 16 participants from across Canada's Arctic. Seven of these were native Inuit pastors or students; the remainder were white Anglican clergymen, plus Father Th. Didier of the Roman Catholic Church.

Dr. Eugene A. Nida, UBS Translations Research Coordinator, and Dr. Heber Peacock, UBS Translations Consultant, provided leadership at the workshop which saw a full-fledged translation program established in Central Eskimo and in Copper Eskimo.

The Inuit people have had the New Testament and a few books of the Old Testament in the Baffinland dialect for over one hundred years. But for the more than 17,000 Inuit, the language of this old translation is now out of date, although the use of the Scriptures among the people is still very extensive, and Dr. Nida remarked that he had never seen so many New Testaments marked up anywhere in the world.

At least 98% of the Inuit regard themselves as Christians, perhaps the highest percentage of any indigenous group in the world. At least 85% are Anglicans; approx. 11% are Roman Catholics; from 3% to 5% are Pentecostals and independents.

There is a 95% literacy rate among the Inuit, and the people have learned the syllabic system by teaching one another. An excellent system of schools has now been established by the Territorial Government of the North West Territories, but for secondary education many young people must leave their own communities for schools in several of the larger centres. Census figures indicate some phenomenal demographic patterns: one third of the Inuit population is pre-school; one third is of school age; one third is adult. Never have we seen more children in a community than in Pangnirtung!

Translation Workshop

Since only about 5% of the Inuit are effectively bilingual (Eskimo and English), it remains imperative that the Scriptures are available in Eskimo. And given the outdated language of the present Scriptures and the youthful population, plus the rapid changes sweeping across Canada's north country, it is readily apparent that a new translation is urgently required. Bishop Sperry assesses the situation as a now or never opportunity and predicts an easy acceptance of a new translation.

With the way prepared for a new translation the workshop made excellent progress. Dr. Nida and Dr. Peacock gave extensive lectures and demonstrations on the principles involved in doing a popular language translation, interspersed with practice sessions. Because of modern communications in the north (radio, TV, newspapers) and extensive travel between communities, the dialect differences are gradually merging and disappearing, and the new translation will be known as Central Eskimo, using the syllabic script. Farther west, the Copper dialect will persist, using a Romanized orthography. Out of the practice sessions came the first draft of the Book of Ruth, both in Central Eskimo and Copper Eskimo, and two thirds of the Sermon on the Mount was completed.

Two teams were set up for Central Eskimo. The Rev. Jonas Allooloo and the Rev. Ben Arreak will completely revise the New Testament, and the Rev. Andrew Atagotalik and Mr. James Nashak will move ahead with the major stories of the Old Testament. The Ven. Chris Williams of Baker Lake, N.W.T., will serve as coordinator for the project and the committee will meet every six months in various locations for impact purposes to give people the feeling that they are involved and their help is needed. Either Dr. Peacock or Dr. Nida will be in attendance. All the participants at the workshop have been appointed as Reviewers, and all Inuit centres will be asked to receive materials to review. A goal of three years has been set to complete the project. In the meantime the Canadian Bible Society will publish some tentative portions.

For the Copper dialect in the Western Arctic, Bishop Sperry and the Rev. Canon Peter C. Bishop of Coppermine will coordinate the project and select several competent Inuit and train them to do the job.

A tremendous sense of excitement and enthusiasm pervaded the workshop, and the presence and direction of the Holy Spirit was keenly felt. When, on the last evening, the new, first-ever, translation of the Book of Ruth was read to the dozen lay readers of St. Luke's Mission at Pangnirtung, the immediate response was, "When will the rest of it be ready?" That's all we needed to hear to provide the incentive for the many months of hard work ahead.

(Canadian Bible Society)

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

GOD IN OUR LIVES TOGETHER

Price—$1.25 + Postage .25¢

This study was prepared for use by the Lutheran Church Women, U.S.A. It consists of two separate studies which could be used separately—(valuable for those who want a short programme)—or both could be used.

The first study comes from the Old Testament and is on the book of Ruth. It was written by Eleanor Jones. It is made up of five short studies. (If you want to do the whole book, you should do two at a meeting)

This is a delightful study. It is interesting and one learns a great deal. It is very thought provoking about our personal relationships with our families, friends and community. It asks similar questions about the response of our own congregation to the needs around us. This would be very valuable to any of our members whether it was used as a personal Bible study or in a group.

The second study is from the New Testament and is entitled "Christians in Relationship" by Marie Mourney. It, too, is divided into five parts covering different situations that apply in our lives. These are: 1) opening communication with someone for the first time, 2) accepting help from someone else, 3) expressing Chrisitan commitment in conflict situations, 4) giving support to others as they face difficulties and 5) ending relationships with others. We all run into many of these problems in our daily lives.

Each situation deals with an event in the life of St. Paul and then considers the same happening in our own lives today.

Again, as the book is inexpensive, it would be valuable for each member to have a copy.

—Mary Peckover

TWO OR MORE

Price—$1.00 + Postage .25¢

This is a six session study programme to be found in *Concern* magazine. It was prepared for use by United Presbyterian Women, United Presbyterian Church, U.S.A., by the Rev. Dr. Edward M. Huenemann and the Rev. Cynthia Jarvis. It consists of a series of eight letters which the two authors wrote to each other as they studied the Gospel of St. John. The study programmes are based on these discussions by letter.

The writers offer a different approach to Bible study than the usual. Their thoughts and opinions should provoke discussion when used as a study programme. The methods suggested for using the study are often unusual and might prove difficult for some groups. Other groups wishing a new approach might welcome this for a change of pace.

As the magazine is inexpensive—just $1.00—it would be wise for each member to have a copy. It will make the study much more valuable if each one reads it over before the meeting.

—Mary Peckover

POSTAGE

First Book—$25
Each additional book—$.10

NEWS

Church gives inmates links to the "outside"

WINDSOR, ONT., (CCP)—"If you haven't got anyone on the outside, then you've got nothing," said a 30-year-old black inmate at the city jail.

For Leroy, the Rev. Robert Giuliano has been "a minister, a friend and a father".

Dr. Giuliano, minister at Glenwood United Church, visits at the jail as part of his outreach ministry. He represents someone on the "outside" who is able to give frustrated, lonely prisoners advice, comfort and Christian caring.

Leroy talked to Dr. Giuliano about missing his home in Brooklyn, New York, and his wife and young children he had not seen for almost six months. At the maximum security jail, he shared a cell block corridor with 11 other inmates from eight in the morning until eleven at night. There was a television and radio in the room, and for 30 minutes each day he was allowed outside in the exercise yard.

"When I was really lonely," Leroy said, "I read my Bible or wrote out some of my favourite scriptures." He likes Psalms 23 and 103 best.

He says he does not know what he would have done without Dr. Giuliano's help, and the friendship of Beverley Welsh, a volunteer from Glenwood United who first visited him as part of a clinical pastoral training program offered at the church. Now she is one of seven members who visit regularly. Although it can be frustrating sometimes, there is something special about the work, and "you just can't let it go", she says.

The care of wives and families of prisoners is also part of Glenwood's prison outreach. Last April, they paid for Leroy's wife to fly to Canada and attend his trial. Beverley sat with his wife in court and visited with her every evening. The woman stayed at the apartment of Sister Mary-Fran, an associate in lay ministry at Glenwood who also is involved in the prison work.

There are other ways in which Glenwood's congregation provides a link to the outside for the prison inmates. Members have driven church vans to other cities so that friends and families of inmates can visit at detention centres outside Ontario where prisoners are often transferred. Others tutor inmates in reading and writing.

New Multi-Service Pentecostal Church Opened

LANGLEY, B.C. (CCP)—A fast-growing church, Christian Life Assembly in Langley, B.C., has opened the doors of a new 65,000 sq. ft. complex.

The church which has grown nearly 800 per cent in the last five years will seat over 1,700 in the main sanctuary and up to 3,000 at one gathering by swinging back the wall that separates the adjoining auditorium.

The building houses not only a sanctuary but gymnasium and fellowship hall, multi-purpose classrooms, wedding chapel, drop-in centre for youth, day care and nursery facilities plus facilities for a Christian day school. Future plans include a senior citizens' development on the 30-acre site.

Unusual aspects of this church are a camping and recreational program on the 30 acres of open plain fields, woods and lake; extensive musical and drama productions using the rotating stage; and a fly-in church with skyways air field only a few hundred ft. away.

Shawls raise awareness and dollars

TORONTO, (CCP)—They are raising Canadians' awareness of human rights violations around the world and are also raising money to help the victims of persecution.

The green shawls of Solidarity are being distributed for $15 each, mainly by UCW groups across Canada. The Women's Inter-Church Council of Canada, which receives the money, keeps donors informed about human rights violations and sends the money on to Korea and Argentina.

One shawl is reaching people more quickly than usual in Pickering, Ont., since Mrs. Dorothy Westney of Pickering United had the idea of people wearing the shawl for a short time and paying $2 before passing it on. Her idea proved so popular that 18 people wore the shawl and contributed $36 in one week. This shawl has now been passed on to Roman Catholic women and will go to other denominations afterwards.

This project was introduced to the Women's Inter-Church Council about a year ago by Katharine Hockin, the former interim director of the Ecumenical Forum of Canada. She has made about 30 shawls herself, raising around $300, which she has sent directly to Korea.

An additional $500 coming from shawls across Canada has been forwarded to Korea and Argentina.

The shawls have been worn at Anglican synod meetings, displayed in churches, and worn at a World Day of Prayer service. Lottie Franklin of the Women's Inter-Church Council took a shawl to a Canadian Council of Churches meeting last year, where a male minister wore it.

It is the Canadian version of the purple Victory Shawl, which is made by wives of Korean political prisoners to help raise money for their husbands.

"God's Hand in my Life"—Claude Ryan

MONTREAL, (CCP)—Claude Ryan says he has a "profound faith" in the unseen hand of God in his life.

In an interview with Roy Bonisteel, for CBC-TV's Man Alive program, Mr. Ryan said each man has to answer a few calls in his life. "In my case it (the call) came very clearly and if I was a man of courage I had to answer that call," he said.

And the call that is directed to each person is suited to his preparation, he added.

"If I am what I am today, it is because I have answered other calls before, and I've always had a very profound faith in the unseen hand in these things."

Mr. Ryan was elected leader of the provincial Liberal Party earlier this year.

Explaining how God's call is discerned in a person's life, Mr. Ryan said there is a "mysterious interplay between the inner voice of God and the things you hear from your contemporaries."

He noted that friends and relatives "can be very good interpreters of what God wants you to do." There is also a need to spend some time in reflection, as well as reading the Bible and spiritual writers.

"The combination of all these sources will help you discern a certain will which is destined only for you. That's a great mystery of the Christian experience."

Mr. Ryan believes that the world in which we live is a world of appearances. The real world is much more profound.

"We are surrounded and penetrated by the reality of God in all that we do," he said. "All the rest has a relationship to that. And once you've been penetrated by that reality, even if you are in politics or deal with trade unions, that always is an additional dimension in your thoughts."

This does not mean that a person will always act in a perfect manner, he added.

"But you have a base to which to return, to reflect on your actions and try to improve on what you did the previous day."

wms highlights

Kootenay Presbyterial

Members of the Women's Missionary Society (W.D.) of the Kootenay Presbyterial, displayed two quilts made by members of the society of St. Stephen's Auxiliary, Creston, B.C.

One quilt will be presented to Ewart College Toronto, and the other to Dr. Margaret Kennedy, recently retired after forty years' service with the Church on a Mission Field in India. Each member of the W.M.S. was responsible for one square.

MacLeod Presbyterial Semi-Annual Meeting

The Women's Missionary Society of the Macleod Presbyterial met in Bethlen Hungarian Presbyterian Church, Lethbridge. Members were present from Ft. McLeod, Jumbo Valley, Lethbridge, and Medicine Hat. In addition to the usual business items, the meeting was made most challenging, interesting, and entertaining by our guest speakers. The Rev. G. Telcs conducted the opening worship service by enlarging very effectively on our theme, Dimensions of Discipleship. Garnette Shippobotham of Lethbridge had the privilege of being sent by the Presbyterian Synod of Alberta to the Northwest International Christian Mission Conference at Portland, Oregon in August. She presented the report on her trip and attendance at the conference sessions, where "Covenant Living" and "Contemporary China" were discussed in detail, in a very entertaining and informative way. Rev. Caroline Lockerbie, who as our delegate attended the annual meeting of the W.M.S. in Toronto, reported the items of greatest interest very clearly and concisely.

The most important business item of the day was reviewing motions of the past 16 years for entry into an on-going policy book.

West Toronto Presbyterial

Mrs. Vera Bartley, president of West Toronto Presbyterial, chaired its Fall Rally, held in North Park Church.

Rev. Donald Powell was the speaker, his topic, "The Church's Response to the Needs of Senior Citizens." Mr. Powell spoke of the fine work of the ladies of North Park Auxiliary who sponsored volunteer activities in the nursing home next door to the church. Ladies from other nearby churches join with them in this work.

The speaker said that there are many references in Scripture to the concern of God and His people for the aged. The church has a responsibility to senior citizens for spiritual and physical care.

Many practical suggestions for ministry to them were given by Mr. Powell. A few of these were visiting nursing homes and helping with activities and care. In Canada 90% of senior citizens are in their own homes. To help them to stay there, might be such things as furnishing transportation to shopping etc., Meals on Wheels, visiting the lonely, telephoning.

Older people in congregations can be encouraged to use their skills and experience in its organizations and activities.

In giving the devotions Mrs. June Beattie of York Memorial Church read from the 2nd chapter of 1st Thessalonians. She spoke on sharing our love and mentioned that this passage is an excellent description of the work of a minister. Mrs. Molly Purvis of North Park Womens' Auxiliary gave the lovely solo, "Spirit of God, Descend upon my Heart".

In Remembrance

Mrs. Hugh D. Ferguson
Guthrie, Alvinston, Ont.

Miss Alma Tennant
St. Paul's, Caintown, Ont.

Mrs. H. E. (Effie) Dodge
First, Edmonton, Alta.

Mrs. Lena Graham
Presbyterian, Glencoe, Ont.

Mrs. Annie Jamieson
St. Andrew's, Lindsay, Ont.

Mrs. J. U. MacEwan
St. Andrew's Home, Montreal, Que.

Mrs. Jean German
St. Andrew's, Mooretown, Ont.

Mrs. Annie White
St. Andrew's, Mooretown, Ont.

Mrs. Edith M. McNeilly
Tweedsmuir Memorial, Orangeville, Ont.

Miss Stella Cates
Erskine, Ottawa, Ont.

Mrs. Wilfred (Phyllis) Boyd
Westminster, Smiths Falls, Ont.

Mrs. Isabelle Stevens
St. James, Stouffville, Ont.

Mrs. A. Reid,
Riverdale, Toronto, Ont.

Mrs. Jessie Keily
Runnymede, Toronto, Ont.

Mrs. Harley (Lenore) Johnsto
St. John's, Toronto, Ont.

Mrs. Pearl Bruce
St. Andrew's, Welland, Ont.

Staff Openings

Area Educational Consultants are required for field work in mission and christian education. Applicants must be willing to reside in any area.

Secretary for Children's and Teenage Work—a position for a person with particular interest in programming for Children's and Teenage groups working from Toronto office.

Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 mission

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OFFICERS' ODDMENTS

''And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
And lo! the angel of the Lord came upon them . . . ''unto you is born this day . . . a Saviour which is Christ the Lord.''

The human—shepherds doing what had to be done.

The divine—the fulfilment of Isaiah's prophecy, that spoke to their innermost beings.

So with the days of our years—the human and the divine. There are things that have to be done; there is—or should be—a stirring of the inner spirit as well.

So with W.M.S. activities this month.

December marks year's end; and, by the calendar, means Group Annual Reports sent to Presbyterial Secs. **GROUP SECS**— *and* **MEMBERS** *too—does your Annual Report (due . . .) show people outreach as well as telling how often you met?*

December 31 deadline too for all Group contributions to be sent to Presbyterial Treasurers. Your Group contributed more (or less) than last year? What of the spirit behind the giving?

Part of the Christmas litany—''What shall I give him (or her)? He (or she) has **everything**.*'' But there are those who do* **not** *have everything, whose Christmas Day, and the days afterwards, your Group could brighten by a ''Special Gift''. Pages 16-19; 35-37, of the W.M.S. Annual Report, 1977, might suggest a recipient.*

''The following is the report of the Nominating Committee . . . ''—and your Group has an Executive for 1979. The dedication and sense of high service each should bring to her task will be undergirded by using the W.M.S. Installation Service as the Executive takes office.

And the C.G.I.T.'s own Carol Service—an annual dedication by youth, in word and song. Plan to be with them for this year's service—'The Risk of Christmas''.

The human, yet withal, the divine.

''Love''—divine, yet human—''came down at Christmas.''

LEGACY POLICY

1. Any branch of the Women's Missionary Society to which legacies are left should send such legacies directly to the Treasurer of the Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, to be placed in the Legacy Fund of the Society.
2. That all communications and inquiries regarding Legacies be addressed to the Treasurer of the Society at the above address.
3. The Legacy is placed in the Trust Fund to be used for the on-going work of the Society, except where specific directions have been given by the donor.
4. Each Legacy will be acknowledged in writing to the donor's representative and a copy sent where possible to the group concerned.

(Approved by W.M.S. (W.D.) Annual Council, May, 1978.)

SYNODICAL GIVINGS

January to October 1978

OBJECTIVE		**1977**	**1978**
27,000	British Columbia	12,152	14,101
25,000	Alberta	9,761	12,932
15,000	Saskatchewan	6,810	7,064
21,500	Manitoba & Northwestern Ont.	8,153	10,397
194,000	Hamilton and London	86,900	85,359
198,000	Toronto and Kingston	91,736	98,469
89,500	Quebec and Eastern Ont.	43,838	43,745
570,000		259,350	272,067

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AFRICA

Dear Friends (Sheila and David Irwin)—Apr. 16
In the World—Dec. 16
Women's Deliverance Through Christianity—Dec. 19

CARIBBEAN
"CARIBBEAN CRESCENT"

Searching for Identity—Jan. 10
Five Centuries of History (In the World)—Feb. 20
The Caribbean (In the World)—Mar. 18, Apr. 18
The Caribbean I Remember—May 11

CHILDREN

Tell Me About Prayer With Children—Feb. 7
Books on Prayer—Feb. 17
Traditions of Easter—Mar. 5
Creative Drama With Children—Apr. 12
Flexibility in Summer Programmes—May 8
Children Share Study—A.S. 19
Creative Use Of Free Days—Nov. 11
A Different Christmas—Dec. 3
Christmas Pageants—Dec. 14

CHINA
"CONTEMPORARY CHINA"

Thank God We Can Still Do More About China—A.S. 3
China Collage—A.S. 7
Resources—J.J. 30, A.S. 11

CHRISTMAS

Christmas Worship—Nov. 13
A Different Christmas—Dec. 3
Christmas Pageants—Dec. 14
In the World—Dec. 16

"COVENANT LIVING IN TIMES OF CHANGE"

Discipleship—J.J. 3
In the World—Nov. 16

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Ten Days for World Development—Jan. 24
The Caribbean (In the World)—Mar. 18, Apr. 18
A Case Before the Court of Church Opinion (In the World)—May 20

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Christ is Risen—Mar. 3
Traditions of Easter—Mar. 5

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Translation Workshop In "The Land That Never Melts"—Dec. 20

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A Prayer from India—Feb. 10
Dear Friends (Doreen Morrison)—Mar. 23
Dear Friends (Eleanor Knott)—Mar. 24
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"LOCAL CHURCH IN GOD'S MISSION"

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Volunteers: "Do-gooders in the '70's"—Mar. 8
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Set Free To Serve—Dec. 6
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Tell Me About Prayer With Children—Feb. 7
Prayer from India—Feb. 10
Prayer in Groups—Feb. 12
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Books on Prayer—Feb. 16
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Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).